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HINTS TO PASTORS AND THEIR FLOCKS IN RELATION TO FINANCES.

In continuation of my suggestions to stewards I would say,

4. Be punctual at your business meetings. I have endeavored to impress upon your preacher the importance of his calling frequent meetings of the stewards and leaders to attend to their business, and I hope it will not be neglected. When such meetings are held don't fail to attend them. Have your book, in order to show how much is subscribed—how much paid, &c. Thus the whole business will be brought before you at once and you can see where you are. If brethren calculate on attending to a preacher than to go to such a meeting to do important business and find the stewards absent, he knows not why. Don't, brethren, trifle with your preacher in this way. He goes to meet you and you know it. How can you subject him to that pains and then disappoint him? Other stewards will come miles to meet you, and will you give them this trouble to no purpose?

5. Prepare a written report of the state of your finances quarterly, to lay before the quarterly Conference. This should embrace the amount subscribed, the amount collected, and from whom, and the deficiency, if any, in these subscriptions and collections taken for the purpose. I say, where it is determined upon. Where it is not it is quite certain it will not be done, as it is easier to delay the work than to do it. Let the stewards say it shall be done, and let them, or your preacher, speak of it as a duty not to be neglected or deferred, and the means will be furnished without drawing heavily upon the stewards, taking it from the general treasury, or raising a great excitement at the close of the year to bring up. If the presiding elder is to be present on the Sabbath, that is an appropriate time to take the collection, if not, it had better be taken the Sabbath previous to his visit. At all events, if you intend to pay him, do it quarterly. This is best for all concerned, and an appropriate effort will accomplish it.

6. Settle with your presiding elder quarterly. This may be done with great ease in most cases. It may be determined upon, by a collection or collection taken for the purpose. I say, where it is determined upon. Where it is not it is quite certain it will not be done, as it is easier to delay the work than to do it. Let the stewards say it shall be done, and let them, or your preacher, speak of it as a duty not to be neglected or deferred, and the means will be furnished without drawing heavily upon the stewards, taking it from the general treasury, or raising a great excitement at the close of the year to bring up. If the presiding elder is to be present on the Sabbath, that is an appropriate time to take the collection, if not, it had better be taken the Sabbath previous to his visit. At all events, if you intend to pay him, do it quarterly. This is best for all concerned, and an appropriate effort will accomplish it.

7. The duty of members of the church in general. The financial responsibility of a church rests not entirely upon its officers. Their work, as defined by our discipline, does not cover the whole ground of duty necessary to be occupied. Each individual composing the body has something to do in this matter. No one can properly excuse himself here more than in respect to the praying and spiritual devotion of the church. All ought to feel deeply interested and manifest their interest in such tangible and effective ways as may be practicable.

1. If it is possible, own a pew in the meeting house. Unless the house be built by voluntary contributions, which is seldom the case in New England, the pews must be bought and paid for by individuals, or the trustees will be embarrassed with a heavy debt, the interest on which will swell the current expenses, and increase the difficulty of collecting them. If the pews pay good interest there will be no loss to the purchasers, and they can manage one better than the trustees can manage many. If they pay poor interest, or no interest at all, those who have the means to buy ought to bear a part of the burden. I say, then, brethren, buy you a pew, and not leave a few to bear the whole burden, and perhaps break down under it, while you stand looking on with indifference. It is cruel and unjust, and God must condemn you in such a course.

2. If you are poor and have not the means of buying a pew, hire one, or a part of one, and pay for it. It is a painful truth, that there are some members of the church in almost every place who have the means of paying for unnecessary and hurtful amusements and gratifications, who have the shamelessness to assume and occupy a charity seat in the house of God. They sit here and there as the way opens, obtaining themselves into free seats provided by the society for the very poor and for strangers, and not unfrequently those of individuals who are able to hire than themselves. They are a sort of church loafers, sometimes loud in their pretensions, and always delighted to hear of a free gospel. So far as the meeting house is concerned, they practically deny the right of property, though it was erected by the hard earnings of their brethren. Why not carry the matter a little farther and take possession of other property without the consent of the owners? Brethren, this is a great evil. If it is attributable to ignorance or inconsistency I am glad, but from whatever source it arises let it be remedied at once and for ever. Reader, if you are guilty of this objectionable practice immediately to the trustees or some private individual and hire you a seat. Then they will have the means of paying their interest, or taxes on their church property, and if need be, give more to meet expenses. Till you do so you will be justly suspected of covetousness, and unless you have lost your conscience, or self-respect, will hardly be able to enjoy your mind among those who know your practice.

But it is not enough to hire a pew or a seat, it must be paid for. Who has never heard the complaint from trustees and pew owners that they cannot collect their rents? I blush to refer to so delicate a subject, yet how can it be passed over without a bare notice. All agree that it is a dreadful disease to religion that many subscribers for religious periodicals have not honesty enough to pay for them. How much more so it is to hire a seat in God's house and not pay for it! And yet the books will show that there are many who hire, but pay little or nothing. They pay for their flour, their sugar, and other necessities, and many things necessary; but when the collector calls for pews they are put off with a false plea of poverty, a heartless promise, or perhaps some miserable excuse, till his patience is exhausted, and he ceases to call.

And still this unjust debt talks of religion, tells of "loving the cause," and holds his place among the faithful. Reader, is this you? Have I found the very man who is guilty of so high a crime? And do you yet profess to love God, to die as you would for him, and yet shirk his service? What can you think of yourself? What can your brethren think of you, and especially when they hear you pay or meet you in class or at the communion? What can God think of you? Are you unable to pay? How then can you spend so much money for unnecessary? If you are really poor you ought not to hire, and you need not. The trustees will furnish you a seat gratis most cheerfully. Go then and make your confession to them and to God, and accept a place among God's gentry, "the poor

of this world, who are rich in faith and heirs of the kingdom." This is honorable. But if you are able, go and settle all arrears, and never necessitate a collector to call on you the second time if at all. Where the pews are rented to pay the preacher, and this is the case in many places, to withhold the rent is to take so much out of his pocket, which, if not supplied by the liberality of others, may subject him to absolute suffering. Think, dear brethren, of these things, and see if you can be a Christian, and occupy a charity seat, or defend its proper owner of his just dues. Those who pursue this objectionable course show that they feel no interest in the prosperity of the church that can entitle them to a place among its friends.

3. Members ought to manifest their interest in the finances of the church by uniformly contributing when the box passes in the congregation. Necessity has compelled us in most places to take frequent contributions to meet current expenses. This gives every one an opportunity to manifest his interest in the object, and to aid it if he pleases. But who has not observed that a majority of the members of the church do not generally contribute a single farthing? They are often seen to manifest the utmost indifference, or what is worse, something approaching very near to contempt. Instead of giving attention to the subject, and contributing a penny, at least, and thus acknowledging the cause to be theirs, and the demand just, and one to be duly respected, they take sides, in fact, with the opposing world, and treat the poor box and those who pass it with a sort of disdain. This is the reason why stewards frequently dread to carry the box, and say they rather pay the whole themselves.

It is truly melancholy to see the course members often pursue in this matter. Who can wonder that brethren dislike to be stewards under such circumstances, or that churches languish for want of means to pay their expenses? It is discouraging in the extreme to witness this worse than apathy to the demands of the cause. Will any pretend that it is the result of poverty? Look at the personal appearance of the members referred to. If they are poor, how does it happen that they dress so beautifully? Look at their houses, tables, and other possessions and enjoyments. Is there not one single copper left for the cause? Suppose the box were to pass three times each Sabbath instead of once a fortnight or month, might they not spare one cent at a time without harm to themselves, and save their credit and the credit of the movement? Poor as we are there are few among us who have not the means of contributing a penny every opportunity of the kind that offers. And if there is any importance in sustaining the cause and setting a good example, they ought to do it. It would not be a mill a day in most of our churches for the whole year.

These pennies put together would help more, but the example of treating stewards respectfully, and evincing some degree of interest in the finances of the church, would help more. Its effect upon the congregation would be to induce them to contribute, depriving them as it would be of the protection they now enjoy in their covetousness, under the mischievous example of too many church members. I say, then, dear brethren, give every time you have an opportunity. Be assured, as I have been many times, to see the box pass over after a few of members, without receiving any thing, and that too for objects as high and holy as heaven itself.

Break up this miserable practice. I will not say you had better stay at home, as I fear some have, to avoid the collection, than not to contribute, but I charge you to remember it, and prepare to do your duty, at least to give one cent.

I have said thus much for the sake of securing the example of contributing, without special reference to the amount. This is a great point to be gained. Just think of it. The stewards of the North may carry the boxes some to be one party, and a majority of the church another. No stranger could suppose they were all on the same side, aiming at the same thing. It is this which makes stewards appear so ashamed and bashful; they feel that they are against us more than they are for us. Hence they hurry through with the greatest expedition. Let every member contribute and it will be very different. It will be a pleasure to carry the box, and if I am successful in bringing about this happy improvement, I know I shall have the benediction of church collectors if of no others. And how much better will it feel? I need not believe you feel just right in your present course, but your brethren do not feel pleasantly toward you. They think you really love the church, and so do your neighbors. And they never will think better of you till you change your practice. God grant that every member, male and female, husband, wife and children, old and young, may look at this matter and set a proper example.

The amount you should contribute is to be considered. As we have few who cannot give something, so we have many who can give much if they please; that is, they can give dollars where they give quarters, quarters where they give sixpence, and sixpence where they give nothing without the least injury to themselves, their families or their credit. But more about this hereafter.

4. Subscribe what you are able on the subscription book. Stewards often meet with members who are "going to give," but will not subscribe. This is an evil. If those who are members of society take this course the effect will be disastrous. The question every where arises, as the book goes round, is why these brethren have not signed, and when it is said they are going to give, but prefer not to subscribe, those who mean to pay as little as possible will follow suit. Thus the stewards go over the whole field and know nearly as little of the heart of the church as they started. All is doubt and uncertainty, the preacher is kept in suspense about the living, and the stewards are compelled to go over the ground again, contrive some new scheme, or leave things to take their course, which is not usually very agreeable. Now, brethren, if you are going to help support the cause, why not say so, and put it down at once? Why derange all the financial plans of the church in this way? Is this as you would be done by, if you were a preacher or a steward?

If it is proper for you to do so it may be for all the other members, and should they, what would become of the church? Don't you see? Don't you see that you are able, or your proportion of the expense, set the example on paper. But I confess I am a little jealous of you. Those who are determined to do their duty are not apt to love darkness rather than light. They rather let their light shine that others may see their good works and imitate them. Is not this, after all, a trick of covetousness? Unless you are known to be a liberal man you will certainly be suspected. I hope you will not let your good be evil spoken of if you mean well, but place your self above suspicion by making a record of your intention upon the steward's book. If you do not, your honest but mistaken delicacy about subscribing will be made an apology of by others to conceal their love of the world. If you are poor and can give but little, don't be ashamed to subscribe that little. Let the widow's mite be

pledged as well as paid. It is honorable in either case and will not lose its reward.

In regard to the amount of your subscription I will say let it be to the extent of your ability. Let me not be misunderstood. There are men who can pay all the expenses of their society without embarrassment. But they ought not. Let the other men do all that they are able as though there were no such men among them. It is better for the whole. So there are societies the members of which need not generally go to the extent of their ability to pay the current expenses. To such societies my proposition is not applicable. After supporting the cause at home they can give much to benevolent objects. But many of our churches in the country are young and comparatively small. They give their preachers less than what is really necessary to support them decently. To such I more particularly speak when I say, give all you can. This is necessary in order to raise the sum required without drawing too heavily upon a few. If you will come to this work there will be no lack. Will you do it? I will pause a week here for you to consider, and then, in a concluding article, specify how we may determine what we are able to give, notice some excuses, &c., and show how we may do this difficult work so as to make it as pleasant as any other Christian duty.

J. PORTER.
Worcester, May 29, 1845.

LUTHER AT THE DIET OF WORMS.

BY RAYNARD R. HALL.

"Hier steht ich; Ich kann nicht anders: Gott helf mir!"

Here I stand: I cannot change: God help me!

Thou then! but yesterday the cloister's cell Echoed thy groans, and thy crushed spirit fell 'E'en at a sinner's breath!

Thou then! alone against the world! O sight For angels! Lo! thy weakness changed to might! That braves all forms of death!

And thus dost thou stand! God's power, O man of faith! doth help thee in this hour.

Yes! thus thou art! Aw-struck and yet intent, Both sceptered king and mired priest, are bent Toward thee with steadfast gaze!

'Tis Heaven's own grandeur stamped upon that brow, That shines all pride and pomp of pagan now. So looked men at the rays From prophet's unveiled face, till at the sight Appalled they fled, blind with celestial light.

What! though the mighty ones are sworn and met, With vengeful soul, an empty seal to set On thine eternal fate!

Oh! thou art broke the hush of solemn spell By muttered threat and curse of earth and hell, And treads of scorn and hate!

Thou vanest art, and storm of fiercest ire, As that famed rock that bears the beacon fire.

Vain hope! to weave for thee the darkest web Of cunning thoughts. Thou walkest mid full blaze That streams from upper throne.

No lure to thee is bribe of rank and gold; Like him to whom long since by tempter bold This world's whole pomp was shown.

Due price for homage done, stern dost thou say To timid flatterer and treacherous foe—away!

Stand deathless on thy lofty mountain height! A glory seek our lower world to light Till heaven and earth are past!

Ever thy words shall stir the deep profound Of mortal soul, and lead the bosom bound With thought for speech too vast!

O, Rome! for thee that voice has mystic tone With prophetic knock—"Fallen is thy throne!"

METHODIST EPISC. CHURCH SOUTH.

How will the withdrawal of this body affect the North? It may create excitement in the border

Conferences, but elsewhere we think the Church has no reason to be alarmed or agitated by the movement. 1. It cannot injure us in our financial interests. The Book fund and the Church fund most remain in the Methodist Episcopal Church, to whom it was originally donated, and for the benefit of the Superannuated, to whom it is guaranteed in perpetuity by the constitution of the Church. And as to the local church property of the South, whatever societies shall remain in the M. E. Church, will have a legal claim to such property. If all should go, and if the South, by gratuitous on the part of the North, or by legal process, should obtain possession of all the churches, &c., in their territory, it would be no loss to us, who have never had personal pecuniary interest in them.

2. Their withdrawal cannot hurt our standing or influence as a denomination. In these respects we are not injured. The whole North and West is gaining strength in all non-slaveholding States for the last fifteen years. This spirit will increase still more in years to come. The rising generation will look with even greater abhorrence than we do, upon a system that subjects millions, upon our own soil of boasted freedom, to the uncontrolled and irresponsible will of their fellows—in a word, a system that counts them and treats them not as human beings, but as things. This has become and is becoming the spirit of the entire Christian world.

There is no question, therefore, but that the going off of the South will prove the removal of a cloud to the successful operation of Methodism in all the non-slaveholding States and Territories. For though our previous Church connection with the South, and of course with southern institutions, was not, we deem, a guilty connection, nor designed on our part to give countenance to the vices of slavery; yet it was an objection to us in the mind of multitudes; it pressed down our energies like an incubus. The withdrawal of the South will relieve us from this paralyzing influence, and enable us to move on in our work of saving souls, with a healthier pulse, a more vigorous nerve, and a brighter prospect of success.

The secession of the South on account of our anti-slavery, or as they prefer to call it, our abolition sentiment, and because the General Conference asserted its right to control the Bishops, will also be proof positive to all minds capable of reasoning from facts, that the assertions of our enemies in the North are unfounded, who say that the M. E. Church are at heart in favor of slavery, and that we are under the absolute control of our Bishops. These two main points of Scottish appear now to be pretty thoroughly swept away. What foundation that is will hereafter find to stand upon it is difficult to see.

3. We trust the division will not injure our spirituality. In the rapid spread and multitudinous increase of the denomination throughout the Union for the last few years, there was a temptation to vain-glory, to trusting in ourselves; by this separation we are taught to put our trust in God alone.—It is to be hoped furthermore that the excitement about separation, which has continued for more than a year, will now subside. While we were yet together, it was natural that the considerable feeling should be experienced on the subject through the whole body; but now that they have left us, and set up for themselves, our responsibility concerning them is of course at an end; and while we continue to pray for them, and treat them as Christians, we

need no longer be agitated and troubled about their concerns. The "parent paper" may find it necessary to engage with them in questions that remain yet to be adjusted. Dr. Elliot, being near the borders, and writing to the people on both sides, may find it necessary to withstand the South to their face, and even rebuke them sharply; but we, it is hoped, in these peaceful parts, where we are all of one way, shall find nothing to do, but to give ourselves more devotedly than ever, to prayer, to reading the scriptures, and to the work of saving souls.

There are two things necessary just now to insure prosperity in the North, one is union. The spirit of division which drew off Mr. Scott and his party, and which has now pushed off a portion of the South, should not be cherished among us any further, but by its repelling and dissociating properties, it dissolve us into fragments. Every institution of our beloved Methodism, should now be made a bond of union. We are happy to believe that the very general and cordial efforts made in these three Conferences, in support of this paper, as the common organ of communication, is strongly tending to this result. And it is on this ground we would emphatically urge a simultaneous rally around our University; in so concentrating our educational views, that Institution will form a common connecting link between ten important Conferences.

The other thing we had in mind is *holiness*.—This is the last, and the most important, and the secession at the South will be felt no more than the going away of the many thousands from Gilead's army at Mount Gilboa. How ought the doctrine of Holiness just to be urged upon the attention of the people, from the pulpit and the press! How ought the whole Church to press towards this mark of the prize of their high calling! Then will this new movement of our Southern brethren, which now seems so strange and mysterious, prove—in a way which we may not at present foresee—like the other unlooked-for events of our past history, only an opening of Providence for our greater usefulness and success.—North. Chr. Adv.

For Zion's Herald and Wesleyan Journal.

BIBLICAL INSTITUTE.

The following Report was adopted by the New Hampshire Conference at its last Session.

O. C. BAKER, Sec. N. H. Conference.

The Committee appointed in behalf of the Biblical Institute, respectively beg leave to Report:

That so far as the best information they have been able to obtain enables them to judge correctly, the Institute has, during the past year, been as prosperous as we could well expect, considering its infancy and the circumscribed means and facilities it has possessed. It has had, as is known, but one Teacher, and his labors have been impeded by his health. The attendance of students has been respectable; during the last Fall Term, there were in all some twenty-two. This is the largest number that has been in attendance at any one time. The usual studies have been attended to, particular attention having been given especially to the Original languages of the Bible. The spirit that the students generally have evinced, we are assured, has been marked by a high degree of piety; and in this respect nothing can be more favorable than the promise it gives the church. The utmost unanimity and harmony have prevailed among them. The records of the Institute say, "Not a note of discord has been heard among them." Their studies have been attended to with promptitude and industry; and the usual religious exercises, especially the early morning prayer meeting, held at five o'clock, (a pre-eminence of grace to the Institute,) has been well sustained. Each student is at his post in the bright and early glow of day; and prayer and praise, like the early fragrance of flowers, ascends from every heart, the sweeter, purer, from the hour in which they are offered; and the dew of heavenly grace, as an especial blessing from heaven, seems to rest upon them.

On the whole, in all its internal aspects and relations, your committee think they are warranted in commending the Institution to the continued regard and active patronage and support of the New Hampshire Conference.

Efforts have been made, as the committee learn, during the past year, to enlist in behalf of the Institute, the support and patronage of all the New England Conferences; and we are happy to be able to state that in a great measure, these efforts have been successful. The Providence and Maine Conferences, have both pledged themselves to co-operate with the Institute; and at a late meeting held in Boston, in relation to this subject, and at which some thirty preachers of the New England Conference were present, there was a vote passed, unanimously, to sustain the Institute; to lend it their individual influence, and to secure the favorable action of the Conference at its ensuing session. From all we can learn, your committee have reason to believe that the N. E. Conference will unite with the rest in the promotion of this object; and they think they may therefore safely say that the Biblical Institute, is now, truly and properly, not the property of one or two of the Conferences in New England, but of all. It deserves therefore, and should receive all that consideration which belongs to it as the Biblical School of New England, as well as in connection with its intrinsic character and aims. Sustained then, by New England, and pervasively called for by the existing demands of the church, by the ever growing necessities of a truly intelligent, and a deeply devoted ministry, the Biblical Institute, rising from small beginnings, we deem, a guilty connection, nor designed on our part to give countenance to the vices of slavery; yet it was an objection to us in the mind of multitudes; it pressed down our energies like an incubus. The withdrawal of the South will relieve us from this paralyzing influence, and enable us to move on in our work of saving souls, with a healthier pulse, a more vigorous nerve, and a brighter prospect of success.

In view of the obvious necessity of adding to the Board of Instruction, the Trustees have, after much deliberation, and with a humble but firm reliance on the Divine aid, taken measures to effect this important object. For this purpose the Rev. John Dempster of the New York Conference, has been invited to connect himself with the Institute as Teacher of Theology, and has for this purpose asked a transfer to the New Hampshire Conference. He has come among us to examine, and if the prospect is sufficiently favorable, to enter upon this new and important field of labor. It will be recollected that Dr. Dempster was elected President of a similar Institution, projected a few years since, but which, through various circumstances, fell through. He was then deeply interested in the direct education of our ministry, and time has diminished nothing of his solicitude that he felt, we were doing the work. Your committee are happy to welcome him among us, and doubt not he will find a hearty co-operation in the successful prosecution of our Biblical enterprise. We need not dwell upon his qualifications for the eminent post he is called to fill; we leave this to time to disclose and record. But there is one qualification to which we may safely refer—the Missionary spirit by which he is actuated. It is known to us all that Dr. Dempster has been for several years on a Foreign station. His heart still glows with the Missionary fire; and we have every reason to suppose that he will estimate it among our young men, that we, your committee think, look for the day, not far distant, when from our Biblical school will

go young men, whose labors, in the Missionary field, will bless multitudes who now sit in darkness and the shadow of death. To Dr. Dempster we can extend the hand of Christian brotherhood, and most ardently pray, and indeed trust and believe that the future results of his labors, both as they shall be unfolded here and in eternity, will fully show that he has been guided to this spot, and fixed in this, as yet all but untrodden field of labor, by a hand Divine, by a Providence unerring.

The Committee would also inform the Conference that her Trustees have secured the occasional services of Rev. A. Stevens, of Boston, Editor of Zion's Herald, as Teacher of sacred Rhetoric. It is not expected that Dr. Stevens will leave Boston, and become regularly associated with the Institute; but he will, from time to time, as the Trustees deem best, deliver courses of lectures on what relates to the style and frame-work of pulpit discourses, action, delivery, and indeed whatever may properly be included in this department proper. Dr. Stevens is most heartily interested in the cause of ministerial education in our church, and much is to be expected even from services partial and intermittent. They had therefore with joy and with gratitude to God his accession to the Board of Instruction.

Under circumstances so favorable as these, does your Committee present the affairs of the Biblical Institute, to the prayerful consideration and earnest support of this body of Christian ministers. We think that the time has arrived for this and the other New England Conferences to make a strong and determined effort to place the Institute on a basis which will be permanently secure; and which will guaranty to its friends and the church, that the blessings it is destined to impart will be perpetual. We therefore present to the Conference the following plan, adopted by the Trustees, and approved by the Committee; and we trust it will obtain the hearty co-operation of the Conference, and of its friends generally.

"At a meeting of the Trustees of the Newbury Biblical Institute, at Winchester, N. H., on June 2d, 1845, it was Resolved, 1st, That by a special agent or otherwise, the Trustees will raise the sum of thirty-seven thousand dollars, including the funds already secured to the Institute; provided no subscription, hereafter to be made, shall be binding, unless the full sum of twenty-five thousand dollars be obtained on time, within one year from the 1st day of January, 1846. Provided also, that the whole amount of thirty-seven thousand dollars shall be permanently funded, except the salaries of agents, the amount of which shall be fixed by the Trustees, so that the principal shall remain for ever undiminished, and only the interest shall be expended for the Institute.

Resolved, 2dly, That the respective sums subscribed and received by note shall draw annual interest from January 1, 1847, and shall be payable in four equal annual instalments, the first becoming due one year after the sums are respectively subscribed.

Resolved, 3dly, The permanent location of the Institute now at Newbury, Vermont, shall be determined by vote of a majority of the Trustees of all the Conferences which shall be represented in its Board."

Your Committee recommend that the Conference respectfully request the appointment of an agent to carry out, on our part, the plan of a permanent endowment.

The Committee would also take this opportunity, as there is yet one Trustee to be nominated by this Conference, to recommend the Rev. John Dempster, as the nominee.

Finally, in consideration of the present exigencies of the Institute, of its need of funds to meet current expenses, your Committee propose for adoption the following resolutions:

Resolved, 1. That every preacher in the N. Hampshire Conference be required to preach on the subject of Theological education, the first or second Sabbath in October next, and take up a collection to defray the current expenses of the Biblical Institute, at Newbury.

Resolved, 2. That all moneys raised be forwarded as soon as may be, to Prof. Wm. M. Willett, the Treasurer of the Institute.

Respectfully submitted,

E. SCOTT,
S. PRESCOTT,
J. C. CROOKACK,
JAMES PIERCE,
L. D. BARROWS.

For Zion's Herald and Wesleyan Journal.

"BOOKS FOR THE PEOPLE."

MR. EDITOR,—I hope your readers will not understand me saying, that no religious societies have adopted the cheap publication system in this country. All I meant to convey in my remarks upon this subject was, that comparatively, Christians are doing but little to counteract the influence of an infidel and licentious literature. I know there are some noble exceptions, but I wish them to be considered as rare exceptions—as but a few fertile spots amid a sandy, barren, and pestilential desert. But you are drawing too gloomy a picture. Your representation transcends the original. I wish my fears might be groundless; but when I see one of the most enterprising and extensive printing establishments in the United States sending out from its exhaustless repository the poisonous trash and filth and stench, gathered from the meanest dregs of iniquity and the lowest broths of a large city, how can I but sound the note of alarm, and warn the rising generation,—parents, guardians, and Christians,—to meet the sweeping tornado with a timely and manly resistance. If that establishment was engaged altogether in the work of iniquity, if it sent forth no good books, the evil would be less extensive and more easily removed. But, as it has been, and still is noted for the many valuable and religious works it has sent forth to the world, people may imagine, that whatever comes from that source is, if not decidedly beneficial, at least harmless in its character. A book from this establishment comes forth stamped with high authority for usefulness and religious influence. Its name on the titlepage of almost any book, is equivalent, with many minds, to science, morality and religion, and a guaranty against error, crime and licentiousness. If I am correctly informed, the proprietors of that establishment are members of a Christian church—thus stamping their publications with the seal of religion. When we have to deal with open enemies, we feel less apprehension than when our foes mask their diabolical purposes under the cloak of benevolence or religion. I ask, then, the reader to decide, whether I am beating the air, when I caution my brethren against being lulled to sleep in such a dreadful moral tempest.

But, I said, the friends of chastity and religion are doing something to arrest the march of this blasting tornado. The American Tract Society, perhaps, stands at the head of the list, and should receive the homage and benedictions of every philanthropist and Christian. The prices of their publications are exceedingly low, which places them within the reach of the whole community. This society employs quite a number of persons to sell their works to all who will purchase them and give them to such as are unable to pay for them. In this way thousands of families and persons are sup-

plied with religious knowledge, who, but for this noble institution, would go to their graves without a saving knowledge of Christ or hope of future salvation.

These publications are not sectarian in their character, but a faithful exposition of the leading doctrines of the Bible, sanctioned by a committee chosen from each evangelical denomination in the United States. All denominations may engage in the work without the risk of injury to their respective churches, and with the assurance they are promoting the general diffusion of religious truth and practical godliness. And, I thank God, the means of this society are so ample and the influence so salutary and powerful. May they be increased a hundred-fold, and work the downfall of infidelity and every species of rebellion against the Divine government. The society has employed an agent to travel in the northern counties of Vermont to circulate their publications, and solicit donations to support the enterprise. And I am informed he meets with great encouragement. Back settlements are visited and supplied with bibles, testaments, tracts, and other religious works, so that all the poor as well as the rich are made glad by the visitations of these silent, yet eloquent messengers of salvation! O what an act of charity and benevolence, and what a check to infidelity and licentiousness must this well-managed system of religious effort prove in places where wickedness has long held dominion, unrestrained, perhaps, by any well-combined effort to resist its encroachments. I would not mean to detract from the Union Society, which I would keep such a spirit from my bosom, and help me to cheer on every laborer in the moral vineyard, who is orthodox in the fundamental doctrines of the Protestant religion. I therefore rejoice in the existence and prosperity of the American Tract Society. Professing to be neutral on denominational tenets, it moves onward under the banner of a common Christianity, to the great battle with sin and infidelity. While it permits each denomination to carry on its own appropriate work at home and abroad, it gives all an opportunity to unite their efforts for the overthrow of certain strong holds of wickedness, that would not yield to any force which a single sect might bring for their subjugation.

There are also certain individual printing establishments without the special sanction of any religious sects that have, from time to time, given to the public a few choice works, in the cheap form, yet well adapted to the wants of those who are unable to purchase more expensive works. But the number of such establishments is small, and the variety and number of their publications far too limited to supply the destitute with religious knowledge, and gain and maintain an ascendancy over one of Satan's choicest systems of spiritual despotism—the cheap publication system, directed by the commander in chief of blasphemy, falsehood, and liberalism! Why cannot the number of cheap, useful books be increased a hundred-fold, and sent into every corner of the land, with the blessings and prayers of the whole church for their prosperity? Why not print, occasionally, an extra Herald and Advocate, embellished with some striking pictorial representations, to attract attention and secure an extended patronage. I may be considered visionary in my ideas; but the time is coming when such a work will be sent out, and receive the thanks of the church and the patronage of moralists, statesmen and philanthropists. Why may not Christians send out such papers as well as unprincipled speculators? Can they monopolize the whole business to themselves? Have they more perseverance, courage, talent and capital than professors of religion? Will not a New-Year's Present, in the shape of a quadruple Herald and Journal, with pictorial illustrations, and choice moral and religious stories and missionary intelligence, find a ready sale sufficiently large to more than meet the expenses of its publication? Who answers in the negative? Who doubts the practicability of such an enterprise, in this day of knowledge and Christian effort? It is not too great a stretch of faith to believe in the feasibility of so noble, so necessary, and so charitable an enterprise. Whatever will promote the spiritual comfort of mankind, and is within the bounds of reason, will receive the attention of Christians, who will push the subject to the utmost limits of its influence despite the vengeance and wrath of its enemies and the discouragements and difficulties attending all new enterprises.

STRONG TESTIMONY.

Benjamin Stillman, M. D., LL. D., Professor of Chemistry, &c. Yale College, says:—

At about forty three years of age, I suffered an almost entire prostration of health, in consequence of excessive labors and affliction from the sickness and death of several of my children. During several years in which I was sinking, I tried in vain under medical direction, the most approved forms of stimulants, joined with the most nutritious and varied diet. When at length my powers were almost broken down, I was persuaded by a friend to abandon the use of wine and every other alcoholic stimulus, and to depend upon a small quantity of bread, crackers, rice, and little animal muscle, or other simple kinds of food, with water, milk or other diluent drinks, omitting everything that contains alcohol.

Within a few weeks my health began to mend, and at the end of one year I was able to return to arduous duties, demanding constant exertion both of body and mind. My frame, naturally vigorous and elastic, gradually recovered its tone; and now, thirteen years after the period of my greatest depression I am able upon a simple but common diet, consisting of the most usual articles of food, taken without any use of alcoholic stimulus, to perform constant labor in my profession, with much public speaking. I sustain no inconvenience except the fatigue, which sleep removes, as in the case of other healthy persons. I was from childhood

THE TRACT ENTERPRISE.

TO THE ANNUAL CONFERENCES OF THE METHODIST
EPISCOPAL CHURCH.
(CIRCULAR.)

The undersigned desire to call the attention of the ministers and members of the M. E. Church to the importance of more generally and more efficiently engaging in the enterprise of circulating religious tracts. Extensive observation has convinced us that as a church we have hitherto fallen very far short of our duty in this enterprise. We are therefore led to inquire whether something cannot be done, and then, speedily, toward meeting our obligations in this respect to each other and to the world around us. In order to this our recognized plan and principles of operation ought to be better understood than they are. Some seem to have supposed, because we have not had since the year 1838 a circular, that we have abandoned the enterprise. We are now, however, re-organizing the Tract Society, with its collecting agents, its treasury, &c., and hence they are excused from making any special efforts to sustain the cause among us.

Any person, however, who reads our Discipline, will perceive that the publication of tracts is expressly provided for as a regular branch of the business of our general book establishment. Among the authorized publications of that institution there are at the present moment not less than three hundred and fifty-two excellent tracts in a great variety of subjects; and our book agents, in connection with the appropriate editor, have the means of increasing this number to any useful extent. What now seems to be especially called for is, the adoption of some general plan for the circulation of these publications. Such a plan we venture to suggest. This plan primarily contemplates the action of the Annual Conferences, according to the spirit of our Discipline (see 10, 11, 12, 13, 14, 15), by which it is made the duty of preachers to encourage the publication and distribution of tracts and Sunday School books, by forming societies, and making collections for these objects in such way and manner as the Annual Conferences to which they belong shall from time to time direct.

For the Annual Conferences to neglect giving directions on this subject is manifestly to leave a most important branch of ministerial duty open to the varying construction of circumstances and opinions. It is, moreover, for many reasons, very desirable that the Conference should all agree upon a plan, simple in its details, and so far as we can perceive, equally adapted to the different parts of our work. As a basis of action it is proper to consider the Tract Society of the Methodist Episcopal Church as a publishing institution, already established by our General Conference. In order to give that institution its proper influence, and secure for it the ends it ought to accomplish, we propose that Auxiliary Societies be organized wherever practicable, to serve as distributing agents. Generally speaking we believe that the simplest organization possible will render these societies most efficient and useful.

For example: let our preachers in each of the appointments form Tract Societies, upon the simple condition that each person subscribing and paying twenty-five cents may become a member; and that each member, in consideration of his subscription, shall be entitled to two hundred and fifty pages of tracts for his own use, or at the rate of ten pages for each cent he may subscribe. This consideration will be sufficient to induce numerous, and in some instances large, subscriptions; while at the same time each subscriber will be paying for a surplus, to remain in the treasury of the society for the use of the preacher, and such distributors as he may employ. The society being organized, the members can determine how often the subscriptions shall be payable, whether quarterly, semi-annually, or annually; and according to mutual arrangement new supplies can be ordered. In distant places it may be more convenient to make an annual subscription of a larger amount.

Suppose now that all our preachers should organize distributing Tract Societies upon this simple plan. What quantities of religious reading would be at once thrown into circulation! Suppose they should continue for a series of years to follow up zealously the enterprise so easily begun. What an important step would be taken toward the universal dissemination of the doctrines and precepts of our holy religion! The plan we propose is perfectly adapted to the further measure of dividing towns and cities into districts, for the purpose of periodical tract distribution by gift or loan, wherever that may be practicable; at the same time it is equally calculated to operate on a smaller scale, where, by enlisting personal exertion, and awakening social sympathies and Christian zeal, it may perhaps do still greater good. As a Christian community we could not have secured for it a more effective plan, and in all probability have made it the occasion of leading a soul to Christ, or to a struggle for holiness of heart? These are opportunities which, being unimproved, never return.

Added to weighty considerations of this nature, we believe that great good may result to our people from the movement now proposed. There are thousands of families among us whose members are not so familiar with our doctrines and principles as they ought to be. By this means they may be furnished with sound expositions of them at a very slight expense, and in a form that will take the interest of both old and young, enabling them to redeem their time by becoming familiar with subjects of infinite concern. Again: this enterprise is calculated to become a powerful auxiliary to ministerial labors by enlarging and perpetuating the influence of those who engage in it. The converted sinner, and the successful tract distributor among the heathen; but do we never reflect that we have it in our power, with half the labor and self-denial that fall to the lot of the missionary, to do a great, and perhaps an equal, amount of good in the same way?

Ministers of the gospel should never engage in tract distribution to the neglect of preaching Christ and his crucified; but always as a help in this great work. For instance: are we preaching from Sabbath to Sabbath, while comparatively few attend the means of grace? Let us warn the people from house to house, and leave with them. "Reasons for attending Public Worship," and also "An Address to those who neglect the Preaching of the Gospel." Does inquiry abound on the Lord's day, and is the holy Sabbath profaned? Let us circulate far and near Tracts Nos. 6, 48, 186, and 235. Do we meet with the thoughtless and those unconcerned about their souls? Whether at home or abroad, we cannot do them a better service than to put in their hands, "An Address to the Voluntary Pleasure," "A solemn Appeal," "Sin no Trifle," or "The Danger of Delay." Let us invite its abettors to study this "Catechism for Deists," to answer "Three Queries," to read "The converted Sinner," and to reflect upon "The awful Death of a Sinner." Do we find Christians growing cold and listless in piety? Let us not scruple to give them "Serious Advice," "An Address to Backsliders," "Tests of a new Creature," "The Duty of a Methodist," and "The Necessity of Sanctification."

Are some doubtful about the duty or the mode of baptism? They will thank us for tracts Nos. 92, 133, 188, and 232. Do we visit the poor and afflicted? Our words of consolation and advice will not be the sooner forgotten for our leaving behind us, "Duties and Encouragements for the Poor," and "An Address to the Sick." Are we diffident in speaking to certain persons what is in our heart concerning them? They will understand us, and be profited, if we offer them kindly, "An Address to Fashionable Professors of Religion," "The Cure of Evil Speaking," "Dress, by Mr. Wesley," "The Conversion of Tabernacle," "Family Worship," or "The Consistent Christian."

Thus we may find in our list of tracts some just rebuke for nearly every popular error or vice, an antidote for nearly every moral poison, and words of encouragement for all the Christian virtues. A little reflection must convince every sincere Christian that the tract enterprise opens a wide field for personal and public usefulness. We have no accession to be ashamed of this work, in any sphere in which we may move. Could we even approach monarchs it would be better for us to point them to the Lamb of God than to offer them the common increase of flattery. Let us then not be content with slipping the tract under any man's door, but let us, with our own hands, carry it to the drawing room, as well as to the lowly, and every where commend it to both high and low as a precious gift.

Brethren, in Christ, the time has come for prompt, extensive, and zealous action in the great work now brought to your attention. We, more than all others, are called upon to engage in it. To John Wesley, more than to any other man, is the world indebted for the great leading ideas of what are now known as the enterprises of cheap publications, of tract distribution, and of colportage—enterprises that are shaking the world to its moral foundations. We shall be unworthy to be called his sons unless we can grasp those ideas, and carry them out upon a scale commensurate with our

present opportunities. Let each man do his duty and the work will not fail to be accomplished.

JOSIAH SOULE,
R. HENNING,
R. WAUGH,
EDMUND STOKER JAMES.
Baltimore, March 24, 1845.

NEW HAMPSHIRE CONFERENCE ON TRACTS.

Your committee on the Tract Enterprise, having attended to the duty assigned them, beg leave to present the following

REPORT.

Having put into our hands, by the Secretary of the Conference, a circular, addressed to the Annual Conferences of the M. E. Church, signed by four of our beloved Bishops, to this we wish first to call your attention. Your committee think the circular speaks plainly for itself and needs no explanation. We will only add that so far as our knowledge in relation to this subject extends, there is not, within the bounds of this Conference, that attention paid to this enterprise which its important claims demand; and we take this opportunity to express to our worthy Superintendents our warmest gratitude for the circular with which they have so kindly furnished us, calling our attention particularly to this subject. Greatly desiring the prosperity of this and every other good cause, your committee present for your consideration and adoption the following resolution.

Resolved, That as members of the N. H. Annual Conference we will increase our efforts to sustain the tract enterprise; we will present its claims to the people of our respective charges, and as far as practicable we will form tract societies according to the plan recommended in the above circular. All of which is respectfully submitted.

J. STEVENS,
J. GOULD,
JAMES ADAMS,
H. H. HARTWELL, } Committee.

HERALD AND JOURNAL.

WEDNESDAY, JUNE 25, 1845.

MORE ABOUT HARVARD UNIVERSITY.

Our late article on Harvard University has attracted some attention from the press. The public mind of Massachusetts seems indeed to be waking up to a searching inquiry into the affairs of that institution. An idea seems gradually to have obtained that the University belongs to the Unitarian community, actually, if not legally, and that any attention to it from other portions of the public would be quite unavailing and gratuitous. The institution is, however, the property of the people of Massachusetts. It has grown up with the Commonwealth, and there is no yoman of the State who has not a lien on it for the education of his sons. And yet this great State endowment, richer than any other literary one in the land, has, under its Unitarian regime, been comparatively useless to the mass of the people. The expense to students has been kept up so high as to preclude all but the sons of the elite. The common fund at Yale College is about \$30,000, the common fund at Harvard is \$197,000; yet the tuition fees at Yale are \$23 annually, while at Harvard they are \$75! At Yale the government and instruction of 394 students cost \$15,000, while at Harvard the same services for 254 students cost more than \$26,000. With all its vast funds, there are at Harvard but 254 under graduates, that is, 140 less than at Yale, while the former has a common fund more than six times as large as that of the latter, and charges more than twice the amount of tuition fees. These things ought not to be; they are a shame on the State—they demand the earnest and indignant inquiry of her citizens.

But this is not all. There are some curious facts about the manner in which these large funds are expended.

We have, in the first place, a President who teaches precisely nothing, but is an overseer merely, (a circumstance unknown in any other college of the land or of Europe,) with a salary and allowance of, "in all, \$3,273.33." To relieve him of his duty of conducting university and evening prayers, a further sum is paid to two theological professors; and then there is a treasurer to relieve him in the finances, a steward to relieve him "in out-door contracts and details of business," and a "board" to relieve him in the ordinary discipline of the college.

We have, in the second place, the Alford Professor, with a salary of \$2,000, teaching upon an average, without deducting holidays, &c., about eleven hours per week, that is, less than two hours per day. The McLean Professor has the onerous task of four hours labor a week during about one half of the term, and during the other half has the misery of doing nothing, that is, he teaches on an average of the year less than two hours a week! and this for only thirty-nine weeks! for at Harvard it ought to be borne in mind "full one-fourth part of the year is a succession of holidays." The Greek and Latin Professors teach two hours a day, and have tutors to teach the Freshmen. The Irving Professor receives \$1300 per annum, yet for half the year has no duty with the undergraduates, and for the other half does not average two hours and a half a week!

"In the department of modern languages, there are five instructors, one of whom, the Smith Professor, receives a salary of fifteen hundred dollars. From the published documents of the college, it does not appear that this teacher did more, during the last term, than read lectures two hours a week. And in the next term, it would seem that he proposes to give no instruction whatever. For the year his instruction would seem to average scarcely one hour a week, for thirty-nine weeks, or about one eighteenth part of what is accomplished by the Alford Professor. The teachers of French and German, with a salary of five hundred dollars each, give instruction nine hours in the week; the teachers of Spanish and Italian, at the same salary, six hours in the week."

We quote this paragraph from the Report of Messrs. Bancroft and Child; next week our readers shall have the entire Report. If the old public spirit of Massachusetts has not expired, this Report will produce a sensation.

How are these flagranties to be remedied? That's the question. The main point will be to secure the right man for the head of the institution. The present inefficient religious control of it must be abolished. It should be separated, as far as practicable, from all ecclesiastical relations, and a man not connected with either of the religious parties (Orthodox or Unitarian Congregationalists) who have been most active in the controversy connected with it for some years, should be placed in the chair of its presidency. That man should be a "WORKMAN" that needed not to be ashamed, "one who will set the whole establishment astir, and will at the same time carry with him to his high place the richest endowments of mind and of reputation, and the strong sympathy of the people. Such a man is Prof. Wayland, of Brown University, unnamed yet for the office by the press, except in our own humble columns, but whose nomination, we are sure, would be received with the heartiest approbation by the citizens of Massachusetts.

TO BANGOR SUBSCRIBERS.

Subscribers in Bangor will please call for their papers, after the 1st of July, at the store of HENRY LITTLE & CO., No. 2 West Market Place.

CORRESPONDENCE.

LETTER FROM NEW YORK.

Dr. Robinson and Olin—The Ethnological Society—Prof. Turner—N. Y. University—Prof. Lewis—Harpers' New Work—Dr. Anthon—Dr. Fols—Rev. J. Floy—Bowery Theatre.

Mr. Editor:—Willful errors may properly be punished with considerable severity, but such as arise from the misrepresentations of others, only in such manner as to make the offender more careful in future. Your correspondent "Napier" has judged rightly that my error in reference to the "slave-pen" was due to the latter cause, and has my thanks for the kind manner in which he has administered the necessary correction. We do not hail from that class of correspondents represented by the poet, who sacrifice the truth for the sake of embellishing their narrative.

"Thus though from truth I happily err,
And sacrifice my character,
What man of taste my right will doubt,
To put things in or leave them out?
'Tis more than right, it is a duty
If we consider landscape beauty.
Who cares nature line by line;
Who'er from nature takes a view
Must copy and improve it too."

We have not yet seen in your paper the correspondence of Messrs. Hamlin and Holmes of Constantinople, published in the Christian Advocate of this city, and satisfactorily settling the whole matter of controversy between Drs. Robinson and Olin in reference to the bridge at Jerusalem. It is now decided that Dr. R. is not entitled to be considered the original discoverer of that ruin, as claimed by him, and after what has already appeared upon that subject, the public will reasonably expect that gentleman in his turn to assume the defensive and prove the truth of his assertions. We have never had a doubt of the honesty and integrity of Dr. Olin in relation to this matter, not even when reading the *delicate* criticism of the N. A. Review. We felt satisfied that no man of sense would ever commit so glaring an error as the plagiarism charged upon the Doctor, and as we mentally espoused his cause at once, partly from admiration of the man, and partly from dislike of the mode pursued by the Reviewer, the pleasure of witnessing the triumph of truth, and the prostration of the hopes of those who would rejoice in the success of calumny and misrepresentation, brings with it no small measure of personal gratification.

It is not always that at the end of the battle we find ourselves on the side of the victorious leader. We regret to say that public opinion in these parts favors the idea that Dr. R., in his eagerness to secure to himself the claim of a discoverer, has treated his less ambitious fellow laborer in the same field of science, not merely with a want of Christian charity but with evident injustice. Those who build a reputation upon discoveries or inventions of any kind are apt to be jealous of their rights, and not remarkably charitable to actual or supposed rivals. This is equally true of nations as of individuals. England did not permit Fulton unmolested to wear his laurels, nor does America there have the honor of the electro-magnetic telegraph, the first application of the Daguerre type, or of numerous other useful inventions. An ambitious Frenchman has dared to claim for himself some of the great surgical operations first performed by our own eminent Mott. The new world was not allowed to take its name from Columbus. "Sic ut non robis."

"I have read," says Marcus Aurelius, "Greek, Hebrew, Chaldean authors, I have conversed with many wise men, for a remedy for envy. I could find none, but to renounce all happiness, and to be a wretch and miserable for ever. Every other sin hath some pleasure annexed to it or will admit of an excuse. Envy alone wants both. Other sins last but for a while; the stomach may be satisfied; anger subsides; hatred hath an end; but envy never ceaseth."

The Ethnological Society of this city has just published the first volume of its transactions, containing papers by its President, the venerable Albert Gallatin, Dr. Troost, and Messrs. Schoolcraft, Catwood, and Turner. The life of the last named gentleman would form an interesting chapter in a work on "The pursuit of knowledge under difficulties." William W. Turner is yet a young man. A printer by trade, while daily engaged at the laborious duties of a compositor in the establishment of West and Trow in this city, he found time to make himself master of a number of languages, and subsequently being appointed Librarian of the University, performed a large portion of the labor of preparing Nordheim's Hebrew Grammar, which without his assistance would never have been the valuable work it now is, as its author was but superficially acquainted with the English language. Prof. Turner now occupies the situation of Teacher of Hebrew at the Union Theological Seminary, as colleague of Dr. Robinson. His knowledge of modern and oriental languages is extensive and critical, and as a man and a Christian he is greatly beloved and esteemed by all who enjoy his acquaintance, a model for many of higher pretensions with less of real worth to recommend them to public attention.

The University commencement will take place on the second day of July. The oration before the literary societies will be delivered on the evening preceding by Hon. D. D. Barnard of Albany, and a poem by Edgar A. Poe of this city. This institution has gradually been growing into favor since Mr. Frelinghuysen assumed the office of Chancellor, and is taking a high rank among the literary institutions of our country. The distinguished piety of its Chancellor, and the examples and instructions of that good man, show their effects in the decorum and gravity with which the daily duties of the students are conducted, so different in many respects from some other institutions. The highest honors of the senior class of this year are conferred upon a son of Rev. Geo. Peck, D. D. He was received into the N. Y. Annual Conference at its late session, and is now preaching at Brooklyn. Prof. Lewis' edition of "Plato contra Athos," which has already been noticed in your columns, is attracting the favorable notice of scholars; many of his views of the main points of the Platonic philosophy and theology being new, and their comparison with the Scriptures highly interesting. The Harpers announce in press the following works prepared by Dr. Anthon. Eclogues and Georgics of Virgil, Xenophon's Anabasis, and Key to Latin Versification. By no means wish to detract from Prof. Anthon's well earned reputation as a diligent and accurate classical scholar, but the rapidity with which he announces work after work makes us cautious about receiving his authority the indiscriminate puffery with which our papers and periodicals announce each new publication by this gentleman.

"All with one consent praise the new gawds,
Though they are made and moulded of things past."

Prof. Anthon's merit, as far as the business of editing classics is concerned, consists mainly in his act of judiciously compiling his notes and comments from every available source; and we are certain from personal examination that some of his editions have been compiled altogether too hastily to stand the test of time. This remark will apply with still greater force to his elementary works, such as the "Grammars" and "Lessons." The new stone church, erected by Dr. Potts' congregation, and fronting on University place, was opened for public worship on Sunday last. It is constructed in Gothic style, and of elegant proportions.

It was published in the Herald last week.

tions. All the interior work, such as pulpit, pews, &c., is of black walnut, which gives it a sombre aspect. Rev. James Floy, of the Madison St. Church, has commenced a course of Sunday evening lectures to be continued during the summer. Subject—"Scripture characters." The Bowery Theatre is again rising from its ruins. The roof is nearly completed, and the building is to be finished by the first of August. We had hoped that after so many disasters this edifice would never again be rebuilt. But the children of darkness display more zeal in the service of their master than the children of light. No difficulties seem to damp their enterprise, and repeated misfortunes only urge them on to greater exertions. Would that Christians displayed the same zeal and activity in promoting the building of churches and the spread of the gospel.

Yours truly,
New York, June 10, 1845.

A QUAKER MARRIAGE.

Mr. Editor,—It was my privilege to attend, on the 6th of the present month, at the Friends' meeting house in New Bedford, a Quaker marriage. It was the marriage of Dr. Benjamin F. Hardy with Miss Sarah Coggeshall.

The hour appointed was eleven in the forenoon. At that hour a large assembly convened within the walls of a plain but somewhat ancient edifice. After the lapse of a few minutes, the bride and bridegroom, attended by their friends and the elders of the church, made their appearance, and seated themselves according to the usages of the society. The bride and bridegroom, with the elders of the church, sat on a platform facing the audience, while the friends of the parties sat immediately before them.

The dress of the young couple, though rich, was plain; and their deportment and manner grave, as became the followers of Penn and Fox. I was never so struck with the marriage ceremony in my life before—nor did I see a smile of levity in the whole assembly.

After sitting in silence fifteen or twenty minutes, an aged man—probably the leader of the meeting—arose and made a few sensible remarks on the general importance of covenant keeping; after which the bride and bridegroom joined hands, and each in an audible voice promised to be faithful to each other till death should separate them. They then severally signed a printed covenant, on parchment, I believe; after which the covenant was read in the hearing of the meeting. It was read by the venerable Mr. Sherman, the oldest printer of a newspaper in New Bedford.

The audience were now invited to repair to a central part of the house, where, a table being placed, the covenant was laid on it, and those who were willing to do so, appended their names to it as witnesses. The ceremony of witnessing the covenant was long and somewhat tedious, but nevertheless interesting. The company began to leave the house in silence, before half the names were inserted.

It will not be easy for time to efface from my memory the impressions made by this specimen of what Quakerism once was. Doubtless there may be such a thing as pride in the garb of humility, and ostentation under the appearance of simplicity; but I most heartily wish to see the day—especially with the eye of faith—when much of the internal character which the externals of this sect once signified, may return to adorn and bless our race.

LAMENTABLE SPIRIT.

One of the most painful examples we have lately noticed in the religious press has been the self-complacent and exulting spirit with which some Protestant Episcopal and Scottish papers have commented on the decrease of the membership of the M. E. Church in a few of the middle Conferences. The False Wesleyan is especially cheered by it; some of its articles would disgrace a partisan political sheet. One of them now before us is entitled "Going Hand," and under this miserable irony the pious editor proceeds to vent his chuckling immodies at the state of our churches within the New York Conference. Now if the facts referred to by such comments were rightly construed, still the comments would be most contemptible and mournful. What must be the spirit of men who can thus rejoice over the ill success of a sister church; a church which, with whatever alleged faults, is admitted by the whole Protestant world to be evangelical, and singularly direct and vigorous in guiding its converts into the "way of life?"

Is it matter of congratulation to these editors that fewer souls have been saved the past year? That undying spirits, which might have been saved by our humble instrumentality, have been or probably will be lost for ever? Would they rather see them go to perdition than go into the pale of the Methodist Church? How else can we understand them? But their comments are as unjust in fact as they are in spirit. It is not the case that the Methodist Episcopal Church is singular in these partial declensions. The other leading churches report the same diminutions, especially the Baptist. The fact is that the great religious interest which prevailed some two years since in every church, as usual, with a degree of reaction in every church. The increase alone of the M. E. Church was, during one of these years, nearly three times as large as the whole aggregate membership of the Protestant Episcopal Church. It would have been a suspicious indication if, after this vast addition, there should follow no lifting. It would indicate a neglect of discipline, of church rolls, &c., which might well discredit our numerical pretensions. The process of revision is now going on, and hence the report in some of the Conferences of partial diminutions the last year. Yet these, let it be borne in mind, do not materially affect the past gains of the preceding two years. Never was the M. E. Church in the North in better posture than at this moment. The prospect before her brightens every day.

NEW SLAVE CONVENTION BETWEEN ENGLAND AND FRANCE.

The last arrival brings news that the new slave convention between England and France has been signed by both parties, and the ratifications were to be exchanged in a few days. It is to the following effect:

The preamble of the new treaty sets forth that the queen of England and king of France (the parties most deeply bound to the execution of this duty from their superior moral resources,) deeming that the treaties of 1831 and 1833 have produced all the effect they were capable of, are desirous of forming another compact suited to the present emergency, in order more effectually to repress the slave trade. They have accordingly drawn up the present treaty, to endure for ten years, unless, at a period to be appointed (which will probably be towards the fifth year,) their mutual efforts should have proved insufficient and unsatisfactory. It is therefore arranged that France shall keep on the western coast of Africa, a fleet, consisting of half of steamers and half of sailing ships, the number amounting to not less than twenty-six; and that the naval force employed by England will be of the same character, calibre and amount, exercising simultaneously due vigilance on the flags of their respective nations. Acting in concert for this object, each may visit the stations occupied by the other when convenient, negotiating treaties with the native princes and chiefs for the suppression of the trade only, and bearing jointly the expenses of presents, &c., upon the conclusion of such treaties. Should the use of force by land or sea become necessary in the execution of the object in

view, neither shall have recourse thereto without the sanction of the other. Notice will be given when the operation of this convention is about to commence, and from the following three months the right of mutual search must cease. The convention is signed by the Earl of Aberdeen, the Duc de Broglie, the Count de St. Aulaire, and Dr. Lushington.

GERMANY appears, by our last news, to be still in a state of high excitement in consequence of the schism which M. Ronge, the new Luther, who demands marriage for the Catholic priesthood, and the celebration of mass in the native instead of the Latin language, has made between the New and the Old Lights. In this controversy some of the ablest pens, and several of the crowned heads of that country are already engaged. The emperor of Austria has taken the most prompt measures to prevent the introduction of the schism into his dominions, while it is viewed with a feeling of satisfaction by the king of Prussia. M. Ronge and his coadjutors appear to be gaining ground—and the ex-priest of Rome is at present one of the most notorious characters of Europe.

RELATIVE STRENGTH OF VOLUNTARY-ISM IN ENGLAND.

The celebrated Macaulay, member of Parliament, has characterized, says the Puritan, the demonstrations of popular feeling made at Exeter Hall against the Maynooth grant, as the "braying of the asses at Exeter Hall;" and Dr. Vaughan addressed a public letter to Mr. Macaulay, in which he reminds him, that Exeter Hall is the place of central organization and utterance of religious parties, including two-thirds of the men of Great Britain—that there the evangelical portion of the Established Church hold their anniversaries. He said: "To the same spot the different Methodist bodies send their delegations—a people whose ministers are about twice the number of the whole Catholic priesthood of Ireland, and whose labors, whatever their faults or follies may have been, have contributed, more than any cause beside, to that regeneration of our social habits and religious character as a nation, which has taken place within the last hundred years. Then there are the three denominations—the Presbyterians, Independents, and Baptists—the true descendants of those strong-hearted men, who, in the days of the last of the Tudors, lifted up their stout and stubborn voice in behalf of civil and religious liberty, and who, under the first and second of our Stuart princes, reasoned and debated, toiled and fought in the same cause, in the manner so well known to you. The ministry of these three denominations, in England, Wales and Scotland, are not much inferior in numbers to the ministry of the English Established Church. These men, moreover, all act as presidents of religious societies, each of which exists in its own self-sustained strength, and in possession of the intelligence which naturally results from practice in the science of self-government. These different bodies of Evangelical Nonconformists are the majority of the people of Scotland; a majority, to a much greater extent, in Wales; and all but, if not strictly, the majority in England. All these parties have their seasons, in which their character becomes identified with proceedings in Exeter Hall; and your language, accordingly, in respect to those proceedings, is understood by much more than half the people of Great Britain as language uttered by you concerning them. Do you really mean this? If not, I beseech you to consider the expediency of doing something to remove an impression so little favorable to your personal influence, and so likely to be mischievous to some of the great interests of our common country."

WESLEYAN MISSIONARY SOCIETY.

At the late Annual Meeting of the British Wesleyan Missionary Society, the Marquis of Breadalbane presided. The Income and Expenditures were reported as follows:—

Income from the usual sources,	£103,426 16 0
Advances to foreign stations now repaid,	2,360 9 7
Ordinary Annual Expenditure,	105,687 5 3
Deficiency of 1844,	10,260 6 7
Deficiency of 1843, to be added,	1,274 3 7
Ordinary deficiency for 1843 and '44,	4,775 4 3
Of the operations of the Society abroad, the following is a general summary:—	
Central or principal stations, called circuits, occupied by the society in the various parts of the world enumerated in the preceding Report,	288
Chapels and other preaching places at the above-mentioned central or principal stations, as far as ascertained,	1,865
Missionaries and assistant missionaries, including 14 supernumeraries,	382
Other paid agents, as catechists, interpreters, day-school teachers, &c.,	1,608
Unpaid agents, as S. school teachers, &c.,	5,081
Full and accredited church-members,	101,999
On trial for church membership, as far as ascertained,	4,913
Scholars, deducting for those who attend both the day and Sabbath schools,	64,688
Printing establishments,	7

INTRODUCTION OF THE GOSPEL INTO CHINA.

A late number of the *Paris Debats*, received by the steamers, contains an article in relation to the abolition of the rigorous edicts which forbid the Chinese to embrace Christianity. The statement in the *Debats*, if well founded, may be emphatically called good news; for it may be considered as the introduction of Christianity into China. The *Debats* thus introduces the intelligence:—

"We have received letters from Macao containing intelligence which, if it be confirmed, will produce a lively sensation in Europe, and do great honor to the French mission in China. It is nothing less than the abolition of the rigorous edicts which forbid the Chinese to embrace and practice Christianity. We know that these edicts, after having been revoked under the reign of the Emperor Kan-Hi, were again brought into force about a century ago, on the advice of the Tribunal of Rites; and, until these latter times at least, have been put into execution by the Chinese magistrates with the utmost rigor. Thus Christianity has found a double obstacle to its introduction into the middle empire—for on one hand were the laws which interdicted foreigners from penetrating into the interior of the empire, and on the other hand the Chinese, who, left to themselves, would be inclined to embrace the religion of the gospel, are restrained by the pains and penalties denounced by the edicts. It is these edicts which it is now in contemplation to abolish. To obtain this abolition the French mission, as may be well believed, could not make any direct propositions to the Chinese commissioners. It was only by influential means that it ought or could act."

Thus the first overtures came from the Chinese negotiators themselves, from Ki Ying, the representative of the Emperor, and from the treasurer, Hu Ad. Ki Ying has a liberal and philosophical mind. Far from having any prejudice or antipathy against Christianity, he repeats, both in personal conference and in his written correspondence, that a religion which forbids evil and commands good cannot be a false one. He adds, that as this religion is professed by the great Emperor of the French, and by the noble nation of which he is sovereign, the abolition of the laws which forbid its exercise in China would be the best means of confirming a friendship between the two countries. In a word, he offered his mission to the Emperor and the Tribunal of Rites to obtain a revocation of the anti-Christian edicts."

The American Protestant. The Executive Committee of the American Protestant Society have just written a circular, full of interesting facts, relating to Popery, and embellished by a libretto of Luther. \$1 per year. 143 Nassau street, New York.

WAITE, PERCE & CO. have received the No. of the Dictionary of Practical Medicine, and also Barnes' Notes on the Epistles of Paul to the Thimotheus, Timothy, Titus and Philemon.

LOWELL CONFERENCE.

Preachers and others who intend visiting the Lowell Conference at Lowell, can obtain tickets or go over the Lowell Rail Road, at a LARGE DISCOUNT, by calling only on Waite, Perce & Co. 1 Cornhill, Boston.

WESLEYAN UNIVERSITY.—The agencies for the University are apparently succeeding well, but it remains to be done to secure its efficient endowment. There are doubtless many generous friends of education among us, who have not been addressed by agents. We hope they will not lose the privilege of aiding the noble work. Let themselves their donations. The president of the University met in New York, friend from Portland, (Dr. Clark,) who gave him hundred dollars; and another, Mr. William A. Norridgewock, the other day sent him a letter of ten dollars. Who will do likewise? Let us all unite to the rescue of our University.

"THE TRUE AMERICAN," a paper condensed in Cassius M. Clay, has recently been issued. The Lowell Courier says—"It is a large and well-printed paper, and is filled with interesting matter on the subject of slavery. The leading editorial is bold and vigorous, and hurls defiance at the few writers in the press (chief of whom is Robert Wickliffe,) who have dared to speak in behalf of the slave. Whatever may be the result of Mr. Clark's exertions for the crisis. He is bold, and he possesses the power of a high order. He is in the right, and we hope he will prevail. We wish him success, for his sake—for the sake of the slaves whose advocates he is, and for the State whose welfare he cherishes, and who does his own life and his own honor."

EX-PRESIDENT JACKSON'S DEATH.—The press this long expected but mournful event will be another column. It pleased God to favor the old man with so gradual a descent to the grave as to afford opportunity for reflection and preparation, and most consoling to his Christian countrymen, his later and suffering years have been years of the comforts of religion. For two or three years past he published correspondence has abounded in references to his approaching dissolution, and his steadfast hope in the Redeemer of men. We now realize the validity of that hope in the presence of the merciful Father of spirits, who willeth not the death of the sinner.

OUR NEW YORK CORRESPONDENT.—The editor of the Herald will be gratified with another valuable New York correspondent. He is a profound gentleman of such literary connections as render good authority for the interesting critical notices he furnishes.

LORENZO.—We regret to say that all copies containing Lorenzo's first letter is exhausted; was not a single copy for him. He can borrow one, however, from our brother editors at the Book Room, Mulberry street.

THE REV. N. SNETHER, once of the M. E. Church, and subsequently one of the most distinguished preachers of the Methodist Protestant Church, died at Provincetown, Gibson Co., Indiana, May 30, he was 76 years of age.

VISIT TO A NUNNERY.—This article on our page should have been credited to Mr. Robert's excellent work on Brazil.

The commencement at Middlebury College for the present year on the 4th Wednesday (23d) of the month, the College societies are at 23d of the month, the College societies are at 23d of the month, the College societies

CONFERENCE.

who intend visiting the New York, can obtain tickets at a large discount, by applying to Waite, Peirce & Co.

The agencies for the year succeeding will, but much more efficient, and more successful, than the present ones. The agencies for the year succeeding will, but much more efficient, and more successful, than the present ones.

On Saturday evening, the 14th inst., while a number of the students of the Providence Conf. Academy were bathing in the pond, Thomas H. C. Tilden, venturing further than was safe, and being unpracticed in the art of swimming, was drowned.

The preceding and praiseworthy efforts of his companions to save him were unsuccessful. One of them, John R. Tamm, in his attempt to rescue his brother student, greatly endangered his own life; twice he sunk with his companion; but finding it impossible to bear him to the shore, he extricated himself from the firm grasp of his dying friend, and was thus saved from a like deplorable fate. In consequence of this painful and afflictive event, and as an expression of their grief, the school have unanimously adopted the following resolutions, viz:—

Whereas, by a mysterious Providence, one of our number has suddenly been taken from us, and we are left with a void in our ranks, we deem it a privilege to make an expression of our sorrow on account of the death of a young man, who was a public expression of our sorrow during the remainder of the term.

Resolved, That in this dispensation of God's Providence, one of our number has been taken from us, and we are left with a void in our ranks, we deem it a privilege to make an expression of our sorrow on account of the death of a young man, who was a public expression of our sorrow during the remainder of the term.

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PERRY BENNET, Chairman of Com.
TOS. S. LUTHER, Sec'y.
East Greenwich, June 17, 1845.

SEASIDE, May 26, 1845.
Mr. Editor,—Some time last January, you published a communication from me, about a dedication, which took place in Surrey, Me., where several orders of ministers took part, and among the rest, a large number of Unitarian ministers.

In my remarks upon such a copartnership, I stated that I happened to know the Rev. Mr. Barnham, who was reported to have been there at the dedication, and knew him as an enemy to the cause of Temperance, in the organization of Unitarian ministers.

May 10th, 1845, I find my name at the head of an article of complaint, and a call for repentance and confession, for the following reasons: 1. He says he was not in this State at the time I allude to; and 2d. He is now, and always has been, and always will be, a friend to Temperance. My mistake here.

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As to the other matters contained in my communication, I make no apology, for every day convinces me more and more, "notorious" as I am, that all Unitarian ministers, whether of public or private character, are laboring in disguise, and will answer their designs upon the Bible and Christianity. But I have excused myself, I think, from all participation in that affair. Whether that was or was not a Unitarian trick to get him to attend with them, it is in perfect keeping with their mode of operations, in order that it may be Banned and Trampled upon the land of a grand time, a Union of Baptists, Methodists, Unitarians, &c.

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T. H.
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A supply for the New London District will be sent to Norwich, to the care of the Presiding Elder, and Dr. Gavit, Preacher in charge of Norwich Landing, and the Vineyard, will be sent to Dr. Patten, New Bedford. The vicinity of Providence will be supplied directly from this place.

We shall wait direction from Dr. Othman for supplying the remainder of Sandwich District. Will be pleased to write immediately and give direction.

Your servant in Christ,
A. C. SWINERTON.
Providence, June 30, 1845.

PROVIDENCE (W.) MISSIONARY SOCIETY.

WM. SPENCER, Treasurer, in account with
Providence West-Missionary Society, Dn.

1844.	To amount rec'd of Infant School, Rebecca Pettis, Supr. of Acad.	\$9 27
	Nov. 3. Sister Middleton, Missionary box	5 23
	Elizabeth Boyd, for one year's subscription, ending July 1, 1845.	5 57
	Decr. 1. Preston Bennett, Elizabeth S. Bennett, Fiske Bennett, Amelia Walcott Bennett, Helen Maria Bennett—25 cents each	2 60
1845.	Jan. 5. H. Anthony, 25 cts.; Emily Darling, 50 cts.	5 2
	Feb. 9. From N. Providence, under charge of S. B. May, Am. Spencer, annual subscription	5 97
	May 4. Joseph West, 25 cts.; Aaron S. Titley, 25 cts.	5 35
	June 1. This meeting by Bishop Waugh and Dr. Fitts.	
	Wm. Spencer, Penelope S. Spencer, 50 cts. each	1 04
	James Lewis, Wm. A. Williams, 50 cts. each	1 04
	H. M. Webster, S. A. Webster, Emily L. Webster, J. L. Webster, 50 cts. each	2 08
	Thomas Phillips, \$1; J. M. Chesbro, \$1; each, 50 cts.	1 00
	S. M. Carpenter, 50 cts.; Caleb Cook, 50 cts.	1 00
	John Andrews, 50 cts.	5 50
	S. M. Gilmor, 50 cts.; S. E. Edwards, 50 cts.	1 00
	C. L. Bowler, \$1	1 00
	Wm. Gardner, \$1; L. W. Aldrich, \$1	2 00
	Alvin Randall, 50 cts.	5 50
	Samuel James, \$1; John Burdick, \$1	2 00
	T. B. Wilber, 30 cts.	2 20
	David Sisson, 30 cts.	2 20
	Monthly Collection, from June 7, 1844 to June 1, 1845	38 55
	Do. do. this evening	33 00
	E. E.	\$192 63

Providence, June 5, 1845. Wm. SPENCER, Treas.

For Zion's Herald and Wesleyan Journal.

MOURNFUL ACCIDENT.

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SABBATH SCHOOL IN ALFRED, ME.

For Zion's Herald and Wesleyan Journal.

Mr. Editor,—In this pleasant and quiet village is one of the best Sabbath schools in the State of Maine. We have an efficient board of managers, a superintendent, twenty teachers, and more than one hundred scholars.

Our teachers' meeting for prayer and instruction, is interesting and profitable. The MASTER presides, and speaks "peace" to our poor souls. We have several classes of adults, with experienced and efficient teachers.

Years past God has blessed this school, with salvation. Some, who received their first religious impressions in this place, are now members of the church of God; while others have come to join the church triumphant.

With the eye of faith we can behold "a cloud" gathering, which is already the "bigness of a cloud." Our prayer is, that it may burst upon us—our sins may be washed away—and all, old and young, become the people of the Most Holy.

It is interesting to see almost the entire school bend the knee before God in prayer, while some pious brother preaches his blessing to rest upon them. The church and congregation generally feel a deep interest for the prosperity of this institution. We have an interesting library of 620 volumes. It contains not only S. S. books but many of our "standard works," such as commentaries, notes, sermons, &c.

We have raised the present year for our library \$30; we also take about 40 S. S. papers, which are read by the scholars before God in prayer. We prize this institution highly, for it is the best of our "standard works," such as commentaries, notes, sermons, &c.

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Dear Brethren:—On the first day of your last session you appointed a committee to prepare the minutes of the Conference for publication, and directed that the manuscript be ready for the printer the next day after the close of the session. When near the day of adjournment you appointed the preachers, stationed in Providence, a committee to publish said minutes. Your action in the premises shows that you expected the minutes to be issued in a few days after your adjournment. But your expectation is not promptly met by your committee. The following is their apology. The next day after the adjournment of the Conference I received a parcel of papers containing items for publication. But these documents, of the amount of money collected for missions, for the American Bible Society, for the Preacher's Aid Society, &c., and no report of any committee of the Conference. My judgment was against publishing these papers, as they were one of your committee, that he might share the responsibility. But as he has delayed his coming I have attempted to publish the materials requisite to make the minutes valuable and interesting. Many of the official documents, however, were my reach without much delay. I have put the minutes in the best form which I could under present circumstances. They are now in the hands of the printer, and will probably be ready for delivery next Thursday.

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We shall wait direction from Dr. Othman for supplying the remainder of Sandwich District. Will be pleased to write immediately and give direction.

Your servant in Christ,
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Providence, June 30, 1845.

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For Zion's Herald and Wesleyan Journal.

Mr. Editor,—In this pleasant and quiet village is one of the best Sabbath schools in the State of Maine. We have an efficient board of managers, a superintendent, twenty teachers, and more than one hundred scholars.

Our teachers' meeting for prayer and instruction, is interesting and profitable. The MASTER presides, and speaks "peace" to our poor souls. We have several classes of adults, with experienced and efficient teachers.

Years past God has blessed this school, with salvation. Some, who received their first religious impressions in this place, are now members of the church of God; while others have come to join the church triumphant.

With the eye of faith we can behold "a cloud" gathering, which is already the "bigness of a cloud." Our prayer is, that it may burst upon us—our sins may be washed away—and all, old and young, become the people of the Most Holy.

It is interesting to see almost the entire school bend the knee before God in prayer, while some pious brother preaches his blessing to rest upon them. The church and congregation generally feel a deep interest for the prosperity of this institution. We have an interesting library of 620 volumes. It contains not only S. S. books but many of our "standard works," such as commentaries, notes, sermons, &c.

We have raised the present year for our library \$30; we also take about 40 S. S. papers, which are read by the scholars before God in prayer. We prize this institution highly, for it is the best of our "standard works," such as commentaries, notes, sermons, &c.

Resolved, That, as a school, we deem it a privilege to make an expression of our sorrow on account of the death of a young man, who was a public expression of our sorrow during the remainder of the term.

Resolved, That a copy of the above resolutions be presented by the committee, in behalf of the students, to the parents of the deceased.

Resolved, That a copy of these resolutions be submitted to the Providence Weekly Journal, and Zion's Herald, for publication.

PERRY BENNET, Chairman of Com.
TOS. S. LUTHER, Sec'y.
East Greenwich, June 17, 1845.

SEASIDE, May 26, 1845.
Mr. Editor,—Some time last January, you published a communication from me, about a dedication, which took place in Surrey, Me., where several orders of ministers took part, and among the rest, a large number of Unitarian ministers.

In my remarks upon such a copartnership, I stated that I happened to know the Rev. Mr. Barnham, who was reported to have been there at the dedication, and knew him as an enemy to the cause of Temperance, in the organization of Unitarian ministers.

May 10th, 1845, I find my name at the head of an article of complaint, and a call for repentance and confession, for the following reasons: 1. He says he was not in this State at the time I allude to; and 2d. He is now, and always has been, and always will be, a friend to Temperance. My mistake here.

It appears there are two Unitarian preachers in that section of the State, of the name of Barnham, but one of them has an E in his name. I meant J. Barnham, of Oxford, a Unitarian preacher, who a few years since attended a Convention at Penobscot, and delivered an address to the Unitarian party, in opposition to a Temperance celebration. If he injured the gentleman's character in the estimation of the Temperance community, I am sorry for it; for we happen to be in a large measure, the cause of a certain kind of professed Temperance ministers, and could supply a cargo at a very short notice. We therefore had with joy the announcement of the Rev. J. E. Barnham as a fast friend to the cause of Temperance.

As to the other matters contained in my communication, I make no apology, for every day convinces me more and more, "notorious" as I am, that all Unitarian ministers, whether of public or private character, are laboring in disguise, and will answer their designs upon the Bible and Christianity. But I have excused myself, I think, from all participation in that affair. Whether that was or was not a Unitarian trick to get him to attend with them, it is in perfect keeping with their mode of operations, in order that it may be Banned and Trampled upon the land of a grand time, a Union of Baptists, Methodists, Unitarians, &c.

P. S.—I have seen, since writing the above, by a recent No. of the Banner, that old Mr. John Barnham of Oxford, has come out, and supposes he is the man I meant in my communication. I should not have noticed the affair at all, had I not mistaken the man.

T. H.
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Our teachers' meeting for prayer and instruction, is interesting and profitable. The MASTER presides, and speaks "peace" to our poor souls. We have several classes of adults,

BIOGRAPHICAL.

Mrs. SARAH ANN, wife of Rev. James Cushing, and daughter of Wm. W. and Waite Fernald, of Kittery, died of consumption in South Berwick, June 9, aged 35 years. At nineteen, under the labors of Rev. J. W. Atkins, she was converted to God, and joined the M. E. Church, of which she remained a member until death. In 1832 she became a wife, and most gladly shared with me in the trials and deprivations of an itinerant life. As a Christian, she was consistent; as a wife, diligent and faithful; and as a mother, kind and affectionate. In her last sickness, although her sufferings were great, she exhibited the power of divine grace, while not a murmuring word was permitted to fall from her lips. Unmoved at the near approach of death, (though naturally timid,) in answer to her friends, she said, "Jesus has given me the victory; I am not afraid to die: I am ready and willing to go." She died like a Christian. Peace be to her memory! On Tuesday morning her remains were conveyed to her father's residence in Kittery; and in the afternoon, after a very appropriate discourse from Br. Stevens, of Dover, N. H., the procession moved to the grave, where our burial services were read, and the remains deposited in the tomb to remain until the voice of the angel shall awake the dead. C. CUSHING.

South Berwick, Me., June 13, 1845.

JOHN JUDKINS, died in Deer Isle, Maine, April 30th, aged 44. Br. Judkins was a member of the M. E. Church, in this place; he had been confined to his house with a lingering consumption for fifteen months. Br. J. for some weeks before his death, appeared somewhat perplexed about his worldly affairs, and this probably had an influence upon his spiritual enjoyment; but before his death, he gained such a complete victory, that without regard to the feebleness of the body, he shouted aloud and triumphed over death and the grave. His end was glorious, peaceful, triumphant. He left a wife, two children and various other relatives to mourn his loss. C. ANDREWS.

Deer Isle, Me., May 9th, 1845.

Mrs. MERITABLE THOMPSON, wife of Benjamin Thompson, of Nobleborough, died May 17, aged 57 years. Sister T. joined the M. E. Church some 11 years since; has proved a mother in Israel till her death. Her exit was sudden, with but fifteen minutes warning. Death came, but found her "also ready," no alarm, no distraction, perfectly composed, her last words were, "Come Lord Jesus, come quickly." She met in Love Feast with us a few days before her death, spoke of her love to the brethren and sisters, her faith in Christ, her desire and prayer for Zion's prosperity, and joyful expectation of meeting again in heaven. Her days of trouble and trial are ended. "Absent from the body, present with the Lord." A lonely husband, and kind daughters mourn their irreparable loss. The Lord prepare them to meet in heaven. B. B. BYRNE.

Jos. MILLER, Jr., died in this place, May 27th, of Pulmonary Consumption, aged 31 years. Br. Miller died happy—he had been, to use the language of an affectionate sister—one whose tender watchfulness did all that love could do, to smooth the pillow of distress, a dutiful son, an affectionate brother, a firm friend and a consistent Christian. He was converted to God in 1835, and soon after joined the M. E. Church. The power of our blessed religion was beautifully manifested throughout the whole of this dear brother's sickness—he not only bore with uncomplaining patience, all his sufferings—expressing a perfect willingness to live or die, as the Lord pleased—but exhibited constantly an affectionate sweetness of temper seldom witnessed. O! may those he loved so dearly, remember his tender pleadings and resolve that they will "meet him in Heaven!" His death was sweetly peaceful. A. A. WILLITS.

Kennebunk Port, June 12, 1845.

Br. JAMES MORDOUGH, died in Wakefield, N. H., April 27, aged 68 years. Br. Mordough experienced the pardoning mercy of God 42 years since, and soon after joined the M. E. Church, in which he continued an active member, until called to the Church triumphant. He has never been affected by the many "isms" that have drawn away others from the simplicity of the gospel, and as might have been expected, when the hour of his dissolution drew nigh, all was well, and his heart was filled with praise to Him, who had redeemed him by his own blood. May this dispensation be sanctified to all surviving friends. J. C. E.

May 29, 1845.

SUSAN BURBANK, wife of Aaron Burbank, died in Gorham, N. H., of consumption, May 21, aged 57 years. Sister R. experienced religion 35 years ago. She was a member of the M. E. Church, and felt a great interest in the cause of religion. To meet in the house of prayer was her delight, and her voice was always heard speaking forth the praises of God. During her Christian profession she labored to maintain a holy life; she felt a great desire for the salvation of her friends and neighbors. Her sickness was long, and very distressing, yet she bore it with Christian patience. She has left a husband and seven children to mourn their loss.

Dearest sister, thou hast left us,
And thy loss we deeply feel;
But 'tis God who hath bereft us
He can all our sorrows heal.

S. B.

MINISTERIAL.

For Zion's Herald and Wesleyan Journal.

TO THE MEMBERS OF THE NEW ENGLAND CONFERENCE.

My Beloved Brethren,—We are soon to meet in Lowell for the business of our annual session. It will surely prove most refreshing to our spirits to greet each other as fellow-laborers in the Lord's vineyard. Methodist preachers are generally very warmly attached to each other, and so may they all for ever be! They labor and suffer together; and they should affectionately sympathize one with another. They should rejoice together, and weep together, until they shout together in glory!

O, my Methodist brethren, never lose their spirituality—nor cordiality! Dear brethren, let us sacredly cherish ardent, out-bursting brotherly love for each other. Well, we shall doubtless be very glad to see each other in Lowell. But have we not, brethren, sometimes experienced a decline of spiritual religion during the session of an Annual Conference? Not a few of us, I fear, are constrained to reply in the affirmative.

But without stopping to consider the reasons of this sad result in the past, let us resolve that this result shall never be realized in the future. Let us determine, in the name of Christ, to retain our spirituality unimpaired during our Annual Conference. For is not entire devotion to God, a heart full of pity for perishing sinners, the highest of all ministerial qualifications? What successor of WESLEY can doubt this? Yes, my brethren, in addition to natural talents, however rare—in addition to education, however thorough or elegant, we need, yes, we must have, a heart full of heavenly affections, or we shall certainly prove a curse to the world, and not a blessing. If this be a truth, let us consider it well. During our approaching session, let us main-

tain the dignity of our high calling. Let us guard against all pride, frivolity, and evil-sinning. Let those of us that preach, preach to save souls, and not to display our talents. Let us faithfully perform the duties of the closet. Let our conversation be partly religious, and not wholly miscellaneous. Let us try to benefit the dear friends who may entertain us. Let us "get up" and sustain as many prayer-meetings as possible. Early rising and industry will give us ample time for every duty.

And last, though not least, let us not be over-anxious about our next field of labor, but commit our cause to God and the authorities of the church. Receive in the spirit of kindness, dear brethren, these well-meant remarks from

June 14. ONE OF YOUR NUMBER.

For Zion's Herald and Wesleyan Journal.

WHAT I LIKE, AND WHAT I DON'T LIKE.

1. I like the Discipline of the M. E. Church, as explained by Bishop Haskin in his most able discourse before the Conference.

2. I like the plan of the presiding eldership well, for I think that it is designed to keep the church in order, and stir up, encourage and inspire the stationed circuit and local preacher with new zeal and fervor for God and souls; also, in quickening and creating a proper excitement in the congregation—with their new and rare gifts.

3. I like to have my presiding elder to come to my charge, full of faith and of the Holy Ghost—all absorbed in the one business of his Master and Mission.

4. I like to have him come in season, and stay (at least) until the Sabbath is past; in fine, I like to have him come in the name and spirit of his Master, and do his duty fully and faithfully, and then I like to have him well paid for his labor of love.

II. What I do not like:

1. I do not like to have the presiding elder to come to my charge with no feelings of interest for the people and the cause of God.

2. I do not like to have him come late on Saturday, P. M., and then go home on the Sabbath—some eight, ten or twenty miles—unless something in the providence of God imperiously demand it: this riding on the Sabbath by the presiding elder, or any other elder, is wrong, and I don't like it.

3. I do not like to have him so unsocial (or lazy) that he cannot call and see the poor of his flock.

Again, I do not like to see a select few of the members of our Conferences made choice of from year to year, as though they were the only ones able to do about all the committee business of the Conference. I do think that it is not right, and more, that there should be a more equal and liberal distribution of respect toward all the members of the Conference during its session, and the more so because this is an age of uneasiness, dissatisfaction, and come-outism, throughout the length and breadth of this land.

Yours truly, AN ITINERANT.

Maine, June 24, 1845.

From the Western Christian Advocate.

LETTER FROM BISHOP HAMLINE.

Br. ELLIOTT.—Now and then, occurrences in my travels might possibly interest some of your readers, yet a notice of them in the Advocate might displace better things from its columns. But you may consider yourself at perfect liberty to withhold this article.

After visiting Xenia, Columbus, and Worthington, I turned my course in this direction, and have spent some time in Zanesville district. I was very much interested in my visit to Newark, where I spent the second Sabbath of April. This is a central town in Ohio, containing, it is said, three thousand inhabitants. Thirteen years ago, I was on this circuit, then called Granville, now cut up into three charges, of which Newark is a most prosperous station. When I commenced my labors here, in 1832, Methodism was as feeble as in almost any town in Ohio. There had been a secession to the Methodist Protestant Church, and though some precious souls were left, they formed but the nucleus of a society. During the winter, under the ministry of that holy man, Rev. H. S. Farnandis, there was a glorious revival of God's work; and in eighteen days, ninety and more were received on probation, many of whom remain to this day an ornament to the church of Christ. From that time, with a few temporary checks, the cause has prospered, and what was my surprise to find here some four hundred members, a very comely chapel, (not large enough, however, for the congregation,) and a purpose, cherished by many members, to build another large church in the future part of the town.

This station has been blessed of late years through the pastoral oversight of such brethren as Brooks, Heath, Newson, and Stone, whose labors have been used by the great Master to edify the Church. I have seldom seen church affairs more promising of future prosperity than they are here.

Irville—a place well remembered by you—is much as it used to be twenty years ago; save that some venerable names are transferred to the list of the dead and the glorified. Father Brush and his wife died some years since, and their graves are a few steps from the old church door, marked by tombstones of pure white, befitting their stainless Christian walk through life. The quarterly meeting was a season of comfort, and I, trust, of profit. Br. Finley was not present here nor at Newark, as imperative duty to the dead and the bereaved, had called him for a short time from his indefatigable labors on the district, where he is doing a great deal of work for his God. Brs. Hamilton and Lewis, fathers in Israel, are laboring with great industry and devotion on this circuit.

On Monday, April 21, my beloved friend, John Dillon, Esq., was good enough, through his son Isaac, (recently from Carlisle, and an alumnus of "old Dickinson," now just beginning his itinerant career,) to furnish me a conveyance in his carriage to the "Falls of Licking," four miles from this place. Worn down by preaching on an average five times each week for more than a month, besides other labors, I thought to rest at Br. Dillon's place, or three days. But he proposed a meeting at the chapel, a mile from the furnace, on Tuesday evening. Though information reached me that appointments were out in Zanesville on Wednesday and Friday evenings, which I was expected to fill, besides work enough over the Sabbath, circumstances induced me to hold the meeting on Tuesday evening also. This I did, and an agreeable meeting it was, of pious people hurried together through a messenger sent out by Br. Dillon. We were not a "great multitude;" but many more after all, than our Savior sometimes preached to. The chapel, however, is what I am after. It is composed of logs, some thirty feet square, well finished with very comfortable seats and pulpit, and seems every way suited to the worship of God, in that neighborhood. But these logs were recently resting in due form and order in an old meeting-house, a few rods from Br. Dillon's furnace; and I will close my correspondence on this topic, which I intended in the start should be my chief theme.

Some thirty years ago, if I forget not, Br. J. B. Finley succeeded—from the midst of whisky fumes and blasphemies—in raising up a society of witnesses for God, who outbraved the assaults of bold, vicious furnace-men, and with the countenance of brother, then "Friend" Dillon, erected of the logs aforesaid a cabin chapel. It stood on a thin layer of dirt, which reposed on a huge rock. This temple, a "God-send" for the time, Bishop McKendree dedicated. I am told that the house being more than filled, the patriarch stood in the yard, near the door, and preached from the words, "On this rock will I build my church," &c.

Though I intended to inquire more carefully of my host, yet I think that under this discourse, Mrs. Dillon—then a Quakeress or Friend—was visited by the Holy Spirit, and received lasting religious impressions. But as these are things not carefully inquired about of late, I cannot trust my memory to carry out the details. Possibly I may have erred in the brief recital above.

I will just mention, that on my way from the "Falls" to this city, we paused with Br. Dillon, and walked through the beautiful cemetery where the remains of this excellent woman repose, in a place befitting the pious dead. Her children, two of whom are ministers of Christ, "rise up and call her blessed." Little as we think of relics in a way of superstition, it was agreeable to me to hold a meeting, surrounded by the walls of the "Old Furnace chapel." I preached to my little congregation on, "Be thou faithful unto death, and I will give thee a crown of life." And in him who had once dedicated these materials, as well as in her, of blessed memory, who felt the power of his ministrations, we had examples of that fidelity, which secured to them the coronation promised in the text.

God grant that we and all his children may travel on through light and shade, and finally escape to that haven which has received them out of our sight! Yours, &c. L. L. HAMLINE.

Zanesville, Ohio, May 9, 1845.

For Zion's Herald and Wesleyan Journal.

THE SABBATH AT SEA.

FROM REAL LIFE.

The waves of old ocean seemed wrapt in soft slumber, And the wild winds of heaven had sunk to repose, As I watched the pale stars, growing less in their number, 'Till day's might, king in full splendor arose.

Our proud ship was gliding, like the eagle, whose pinion Requires scarce an effort, as high poised in air, He glances his eye on his own vast dominion, And hies to his home in the mountain afar.

Thus onward our ship, and as graceful the motion, O'er the light bounding billows, while each "in carress'd, And gallantly stoops to the embrace of the ocean, Which exults in the burden she bears on her breast.

No sound of wild mirth or of work there was stirring, But all seemed in quiet, as the sun's cheerful ray I thought for a moment—but the truth soon infering, 'Twas a day of repose—"twas" the Sabbath at sea."

At length the bell toll'd, but not from a tower, Or spire of a church, so high in the air, But it served quite as well to herald the hour, Appointed for worship, for reading and prayer.

The people assembled—there were some of the ocean; In course simple gait they all were array'd, And I felt, amidst their fervent devotion, 'Twas a place in which "prayer" was wont to be made."

No vain show was there, or deep solemn splendor—As if the plain truth required a disguise—Or classical terms made the conscience more tender, To win the affections from earth to the skies."

But the master there read—and 'twas heard with attention—Of the Savior who died a lost world to save, And in his blessed legacy had designed to make mention Of those who are lost on the dark stormy wave.

The book was closed up, and in tones of deep feeling A voice there arose in accents of prayer; And I felt, while the people around me were kneeling, 'Twas a place indeed sacred, and 'twas good to be there.

I lingered in silence, while the crew were retiring, And thought that the countenance of each seemed to say—To the Sabbath above our hopes are aspiring, And this we'll keep holy—"tis" the Sabbath at sea."

Temple Mills, Me., June 4.

VISIT TO A NUNNERY

AND AN EXAMINATION IN LOGIC.

On the 12th of December I attended an examination in logic at the convent of the Shilliped Carmelites, Bahia, to which the public had been invited by a pompous announcement in the newspapers. The hour appointed was nine o'clock A. M., but I did not reach the place until later, when the exercises had already been opened by an introductory address. When I reached the front of the edifice no one was to be seen who could direct me to the room of the assembly; wherefore I undertook to find it myself, and followed a line of green leaves scattered over a stairway, and then through a veranda, until I came to the place, a large saloon in the rear of the building, where I found a good seat apparently in reserve for my use. The ornaments of the room were the usual gilt and crimson hangings, together with some twenty paintings, portraits of distinguished Carmelites. Among these was a head of Pope Dionysius. A part of the floor was spread with a carpet, and over the whole leaves and flowers had been scattered in profusion.

In the middle of the room, opposite the door, sat the padre-mestre, the presiding officer of the occasion, whom I supposed to be the prior of the convent. At one end, upon a sort of throne arranged for that purpose, sat the Archbishop, in his usual woman-like dress, not of black like that of the other priests, but of red and yellow, surmounted by a lace jacket or garment of some name, resembling an old lady's short gown, and very suitable to be worn with petticoats.

Immediately in front of this most reverend prelate was an open space extending to the middle of the room, and flanked on either side by benches full of friars, with their heads newly shaved, and dressed out as priors as possible. I counted about thirty Carmelites, all distinguished by a white silk scarf or mantilla, hung about their neck and shoulders, and by a pair of black shoes. At the foot of the pulpit or box, which the presiding officer was stationed at, two novices styled padres defensores, toward whom, as will afterward appear, were directed the entire burden of the battle. In front of and facing them sat six examiners, a part clergy and others laymen. At the other end of the room was stationed a band of musical performers, and before them were ranged the miscellaneous spectators, a part of whom were also priests, and a larger part colored persons. The band was playing when I entered. On its ceasing the prior addressed himself to his excellency the Archbishop, as much with nods and of obsequious grimaces as with words, requesting him to commence the examinations of the day. The said prelate took the word and answered, still sitting in his chair. He expressed his excessive satisfaction in being permitted to take part in the brilliant scene before his eyes. He felt this some reward for the efforts he had made for the promotion of education and religion.

He especially congratulated the rising prospects of the glorious order of the Carmelites, (whereupon all the members thereof rose on their feet and made a gracious obeisance.) Moreover, he lauded his own weakness and incapacity to perform the momentous duties at this moment before him, &c. &c.

After a speech of moderate length, most of which was very sensible, he opened the book of theses, with which most present were furnished, and addressed some questions to one of the defensores. After having sufficiently discussed the proposition he had selected, he surrendered the floor, and the band played an air.

The presiding officer then called upon another examiner, who immediately rose and made some half a dozen bows successively to the Archbishop, to the chair, to the friars on one side, to the friars on the other side, to his brother examiners, and to the audience in general. He then sat down and commenced his harangue. This etiquette was observed by all the examiners in turn. Each one had a studied exordium, abounding with the most fulsome compliments, (do costume,) aimed at others

but meant for himself, after which he proceeded to some one of the theses. The object seemed not so much to ascertain what the pupils knew as to display what they knew themselves. Consequently the spaces between their questions were so abundantly interlarded with explanatory words of learned length and thundering sound, that in the course of half an hour they would scarcely suffer the neophytes to respond more than a few meagre monosyllables.

I could have conceived the gentlemen examiners to be rival candidates for the office of chief wrangler in the convent. When any one succeeded in confusing the respondents, which seemed to be the special ambition of each examiner, the good prior was disposed to help his students out of the fog, and thus were sometimes three or four persons speaking at once. The propositions chosen were more worthy of the days of the schoolmen than of the "seculo das luzes," our own enlightened age. The padres defensores appeared to be tolerably clever lads, and I thought did remarkably well, considering the circumstances in which they were placed. The scene on the whole was truly novel and interesting. The music was no small addition, as it served to banish the drowsiness brought on from time to time by the hair splitting discussions to which the attention was directed. The exercises continued nearly four hours, and were to be renewed again at three P. M. But I have no motive to return.

JOHN RONGE.

We find in the Presbyterian, in a letter from Europe, a more satisfactory account of John Ronge than we have before met with. Some passages of it will be read with delight, and the whole is calculated to awaken a deeper interest in the man and his movements. The Lord bless him. The Presbyterian's correspondent says—

At the side of the monk, Raphael Ciorci, who formed the subject of my last letter, it will be interesting to place the priest, Ronge, whom I mentioned to you lately; but the sensation which he has produced in Germany by his letter against the speculation of the clergy of Treves, is so great that it is necessary to study the history, and the character of this remarkable man; and the more so, because in two papers which he has just published, he considers himself as having received a sort of mission, as a reformer, from God. I present you with some particulars concerning him, furnished by a pastor in Frankfurt, a highly intelligent gentleman, for many years a resident in Germany.

John Ronge was born in 1812, at Bischofsvalde, in Prussian Silesia. Being the son of an honest husbandman, he spent his childhood in the field, keeping, like David, his father's sheep. During those long hours of solitude, he tells us himself, "in this simple pastoral life, learning the catechism and the Bible-history beside my flock, my thoughts frequently dwelt on religious subjects, on the life to come, on my present destination; and these reflections often left impressions on me of deep melancholy." After receiving the first elements of education at his village school, and passing through the classes of the gymnasium at Neisse, young Ronge repaired to the University, where he applied himself to the study of theology.

In 1839, he entered the Seminary, and it was there, as he informs us, that his eyes were opened to perceive the moral and religious condition of the clergy. He describes the time which he spent in that suffocating atmosphere, as a kind of hell, in which from day to day, he felt, together with his moral liberty, his powers, both of the understanding and the heart, and even his physical strength decay. "The confidence which I had in the spiritual goods of the people, was uprooted from my soul," says he, "from the time that I obtained a close view of their conduct. I was filled with horror on observing how they abused religion for the sake of enslaving the people. I myself then felt the chafing of the chains of a servitude I had never known, and I soon perceived the moral sufferings of my companions in misery—sufferings the more galling, because they dared not own to themselves their cause: for the policy of the Roman hierarchy knows how to entwine its shackles round reflection itself, and its art is to make them weigh chiefly on the inferior clergy. The real arsenal of their fetters is the seminary; it is there that they stamp on the young man the seal of bondage. From the first days of my entrance into the seminary I could read in the countenances of my fellow-students, according to the differences of their disposition, consternation, anguish, or the resignation of despair. The first evening, five pupils, who lay in the same room with me, did not give utterance to a single word; shut up in himself, each sought repose in silence. Forty young men in the flower of youth, glided through the dim obscurity like mummies, and although they spoke not, we sought in the countenances of one another, what was passing in the heart. The most subjugated endeavored to rise to that kind of heroism which in one day sacrifices his youth and his liberty; and under this oppression the heart of the young man of twenty-four, so confiding and affectionate, was smothered."

Ronge terminates this gloomy description by a pathetic appeal to fathers and mothers, beseeching them not to send their sons to these tombs of moral liberty. He would himself have shaken off the yoke, even before the end of the year which he believed to spend at the seminary, if he had not been sustained by the hope, that, having once entered on the discharge of his functions, he would enjoy sufficient liberty, in preaching, or in the religious instruction of youth, and in schools, to open for himself a sphere of action, conforming to his convictions, and his innate propensities to freedom. Having become chaplain in the small city of Grottkau, he set courageously to work, acquired the confidence of his parish, and found his enjoyment in the instruction of a free and happy youth. But some lines sent to a journal, in a moment of just indignation, blighted, as far as his prospects in the church were concerned, the fruits of ten or fifteen years' study.

The Roman Catholics have made a great clamor about the dismissal of Ronge from his charge, in order to enfeeble the terrible blow which he had inflicted to Romanism in his letter to the bishop of Treves. The occasion of his deprivation was this. The diocesan chapter of Breslau had elected to the bishopric of that city an old man of eighty years, respected and beloved on account of his moderation, and the mildness of his disposition. But it was precisely on this ground, that for two years they waited in vain for the act of his confirmation from Rome. What the whole diocese thought, and spoke in whispers, Ronge had the boldness to speak aloud. He asks the public, in a letter signed "Chaplain," what could be the reasons of the court of Rome for depriving a diocese of its superior pastor for two entire years—who they indicted on a venerable old man that disgrace—and "whether they expected the return of the times in which it was necessary to send to Rome a mule loaded with gold for the creation of a bishop." Indignantly Ronge was deprived, without hearing or trial, notwithstanding a protest signed by forty members of his parish, at the head of which were the names of all the magistrates of the city. Ronge took farewell of his parish with sorrow, and from that time only, he enjoyed the privileges of a freeman, gaining an honest living as a preceptor in the family of a magistrate.

After this letter to the bishop of Treves, Ronge was degraded and excommunicated by a decision of the chapter of Breslau! It is a circumstance most honorable to him, exclusive of the ardently affectionate testimony which his whole parish render to his zeal and irreproachable conduct, that his superiors have been unable to allege any grounds for this extreme rigor of their proceedings against him, except his two letters; for nothing else have they been able to blame him. I am wrong—the decree of deprivation mentions another offence, name-

ly, that Ronge wore his coat too short and his beard too long—(literal!)

Ronge has just published an energetic appeal to the inferior clergy. He calls upon his former colleagues to burst the ignoble, the shameful bonds by which they are connected with Rome. "They have taken from you," says he, "liberty of reason, by enslaving your faith; liberty of will, by binding you to blind obedience; and liberty of heart, by prohibiting you from marriage. Arise! extinguish superstition, break your chains, contend for the welfare of your fellow-citizens, and the people will be delivered, and yourselves set free."

After speaking thus, Ronge refutes the objections originated in fear. "We shall lose our places, our subsistence!—Gain your living honestly, without hypocrisy; become the instructors of the people!—We shall have to separate from the pope!—What business have you with that foreign, that Italian priest, whose yoke lies heavy on our country? Become German priests, true ministers of religion. —But the power of Rome is on the advance, she will not fall!—Empty show! It is necessary that the nation should know it—these conversations about which so much racket is made, are for the most part purchased by the Jesuits; they are paid for by the money which they themselves have extorted from the people by the sale of chapters, indulgences, and prayers."

The author concludes with a demand for a German catholic, Christian worship, conforming to the gospel, celebrated in the mother-tongue of the people, and freed from the inquisitorial yoke of auricular confession.

THE FLYING ANGEL.

Rev. Mr. Todd, of Pittsfield, delivered an interesting address at the recent meeting of the American Bible Society, from the concluding part of which we give the following thought. Speaking of the Bible, he said, this is the angel which John saw in vision, bearing salvation to every nation, and kindred and tongue. I too see the angel, borne on wings of love, and in his train, I hear, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. This book, and he, contains the destinies of the church. In it I see her past history, and her future glory. Yes, in the light of this book, I see the true church of God.

I trace her in the lonely ark,
In Abraham's stranger tent,
And in the upper chamber—where
The Comforter was sent.
And while her troubles and her toils,
Outlived, are all entombed,
I see her towering by the fire
Encompassed—not consumed!
Through persecution's martyr flame,
Through famine's scorching and frost,
Through foul reproach, and scorn and shame,
Through blood, and bitter tears—
Still onward—upward is her way—
In weakness, waxing strong;
Her trust in HIM, the STAR of Day,
And Victory her song!
I see her toil, abroad at home,
From tropic to the pole;
Wherever swells a Pagan dome,
Or sweeps a human soul,
The sacred flame reflects her light,
The soul to Christ is given;
And where hung out the pall of night,
Now cluster beams of heaven.

For Zion's Herald and Wesleyan Journal.

WHAT IS A CHRISTIAN?

A Christian is a follower of Christ—one who believes his doctrine, who has experienced its divine and transforming power in changing his heart, sanctifying his nature, and giving to him the mind and spirit that was in Christ; one who follows the example of the Savior. It is no small thing to be a Christian. Some people have an idea that a general belief of the Bible, a small experience of its effect on the mind, and a profession of religion, baptism, joining a church, and living something of a moral life, is all that is requisite in order to be a Christian. But let it be remembered, that "many will say in that day, [day of judgment] we have not ate and drank in thy presence, and in thy name done many wonderful works;"—and yet Christ knew them not as Christians. "Not every one who saith, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father," [of God, as it is revealed in his word].—The whole Scripture speaks in a decided manner. And yet there are millions of people who are living in Christian lands, professing to believe the Bible and take it as the rule of their faith and practice, and are hoping to enter the kingdom of God on high, who have no saving belief, no experimental knowledge of God and Christ, and who live as different from what a Christian should live, as darkness is from light.

Now it is a serious thought what will become of them? To go to heaven as they are, they cannot; for their repentance and conversion there is very little hope. What then must be their future condition? The only alternative is, they must be, without repentance, &c., lost. What an awful thought! Lost, for ever lost! without hope, and without mercy—shut up in blackness and darkness forever! What a disappointment; that they never hoped for heaven, but they never expected it, the disappointment would not have been so great! What sorrow, what regret, what anguish of heart, what crimination of self, what gnawings of conscience, what kindlings of fire within; anger, hatred, pride, remorse. O what a hell this! Methinks it is bad enough without any thing worse; but when a neglected Gospel, a slighted Savior, a grieved Spirit, a plain Gospel, a holy Bible, faithful ministers, pious friends, together with all the admonitions of the Word and providence of God, rise up against them, O what cutting reproof, what crimination of self, what clearing of God!—they, and they alone must bear it.

Brother, sister, friend! whoever you are that reads this—"examine yourself whether you are in the faith; prove your own selves; know ye not that Jesus Christ is in you, except ye be reprobrates." Thousands are hoping for heaven, who will never get there, and you and I may be one of them. God have mercy on us, and make us holy Christians; then there will be no mistake. E.

For Zion's Herald and Wesleyan Journal.

DR. WARREN'S OPINION OF TOBACCO.

In a recent lecture, Dr. Warren says:— "This is among the most powerful narcotic substances we are acquainted with; a very small portion of it, as even a decoction of the eighth of an ounce, has been known to prove immediately fatal." "Its influence on the stomach is highly debilitating; it directly lowers the tone of this organ, and diminishes all its healthy actions. Every ray in which tobacco is employed has this effect."

I wish the smoking ministers, who are extremely conscientious, to read the above.

June 10.

COMMON SENSE.

For Zion's Herald and Wesleyan Journal.

A RAIL ROAD TO KNOWLEDGE.

Some have denied the probability or possibility of ever discovering the track to it; but so far as I can judge, Photography is as much of an improvement on the art of communicating ideas, as rail roads are in the mode of travelling, if it is what its advocates say it is. I have looked into it but partially; but so far as I have, it appears to answer the description Dr. Noah Webster gave of a "perfect language." N. P. J.

June 14, 1845.

From the Christian Politician.

What is LIFE? It is the taper
That burns, then flickers and is gone.
What is DEATH? It is the vapor
Floating away
Before the ray
Of eternity's dawn.

What is PEACE? It is submission,
That kisses even affliction's rod.
What is HOPE? It is prevision,
Rising higher
Getting higher
The holy throne of God.

What is BLISS? It is the essence
That flows from breaths of Him alone
What is HEAVEN? It is the presence,
Divinely bright,
In world of light,
Of everlasting LOVE.

ELEGANT EXTRACT.

The following is an extract from an original, delivered by Dr. George W. Bellune, before the various societies of Dickinson College. The address opens with the following passage:

"There is a story told somewhere, of the young, who, after a long absence, returned to distant lands, and the hope of return led him, his many years of foreign toil until the life found him drawing near home more than the spot that he ever could call home